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CRITICAL AND EXEGETICAL
COMMENTARY
ON
THE NEW TESTAMENT.

BY
HEINRICH AUGUST WILHELM MEYER, TH.D.,
OBERCONSISTORIALRATH, HANNOVER.

From the German, with the Sanction of the Author.

THE TRANSLATION REVISED AND EDITED BY
WILLIAM P. DICKSON, D.D.,
AND
FREDERICK CROMBIE, D.D.

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PREFACE TO THE FOURTH GERMAN EDITION.



THE third edition of this Commentary appeared in the year 1861. The accessions to the exegetical literature of the Book of Acts since that date have been on the whole meagre; and they have been chiefly directed to the investigation of certain specially important facts which are recorded in the Book, as regards their miraculous character and their relation to the Pauline Epistles.¹ The critical researches as to this canonical writing are, doubtless, not yet concluded; but they are in such a position that we must regard the attempts—prosecuted with so much keenness, confidence, and acuteness—to make the Book of Acts appear an intentional medley of truth and fiction like a historical romance, as having utterly failed. To this result several able apologetic works have within the last ten years contributed their part, while the criticism which finds “purpose” everywhere has been less active, and has not brought forward

¹ There has just appeared in the first part of the *Stud. und Krit.* for 1870 the beginning of an elaborate rejoinder to Holsten, by Beyschlag: “*die Visions-hypothese in ihrer neuesten Begründung*,” which I can only mention here as an addition to the literature noted at ix. 3–9. [Soon after this preface was written, there appeared Dr. Overbeck’s Commentary, which, while formally professing to be a new edition of de Wette’s work, is in greater part an extravagant application to the Book of Acts of a detailed historical criticism which de Wette himself strongly condemned. It is an important and interesting illustration of the Tübingen critical method (above referred to) as pushed to its utmost limits; but it possesses little independent value from an exegetical point of view.

W. P. D.]

arguments more cogent than those already so often discussed. Even the new edition of the chief work of Baur, in which its now departed author has devoted his last scientific labours to the contents of the Acts of the Apostles, furnishes nothing essentially new, and it touches only here and there on the objections urged by his opponents.

With reference to the method of judging the New Testament writings, which Dr. Baur started, and in which he has taken the lead, I cannot but regret that, in controversy with it, we should hear people speak of "believing" and "critical" theology as of things necessarily contrasted and mutually exclusive. It would thus seem, as if faith must of necessity be uncritical, and criticism unbelieving. Luther himself combined the majestic heroism of his faith with all freedom, nay, boldness of criticism, and as to the latter, he laid stress even on the dogmatic side ("*what makes for Christ*"),—a course, no doubt, which led him to mistaken judgments regarding some N. T. writings, easily intelligible as it may appear in itself from the personal idiosyncrasy of the great man, from his position as a Reformer, and from the standpoint of science in his time. As regards the Acts of the Apostles, however, which he would have called "a gloss on the Epistles of St. Paul," he with his correct and sure tact discerned and hit upon the exact opposite of what recent criticism has found: "Thou findest here in this book a beautiful mirror, wherein thou mayest see that this is true: *Sola fides justificat*." The contrary character of definite "purpose," which has in our days been ascribed to the book, necessarily involves the corresponding lateness of historical date, to which these critics have not hesitated to transfer it. But this very position requires, in my judgment, an assent on their part to a critical impossibility. For—as hardly a single unbiassed person would venture to question—the author has not made use of any of the

Pauline Epistles preserved to us; and therefore these letters cannot have been accessible to him when he was engaged in the collection of his materials or in the composition of his work, because he would certainly have been far from leaving unused historical sources of such productiveness and of so direct and supreme authenticity, had they stood at his command. How is it to be still supposed, then, that he could have written his work in an age, in which the Epistles of the apostle were already everywhere diffused by means of copies and had become a common possession of the church,—an age, for which we have the oldest testimony in the canon itself from the unknown author of the so-called Second Epistle of Peter (iii. 15 f.)?

It is my most earnest desire that the labour, which I have gladly devoted, as in duty bound, to this new edition, may be serviceable to the correct understanding of the book, and to a right estimate of its historical contents; and to these ends may God give it His blessing!

I may add that, to my great regret, I did not receive the latest work of Wieseler,¹ which presents the renewed fruit of profound and independent study, till nearly half of my book was already finished and in type. But it has reference for the most part to the Gospels and their chronology, the investigation of which, however, extends in many cases also into the Book of Acts. The arguments adduced by Wieseler in his tenth *Beitrag*, with his wonted thoughtfulness and depth of research, in proof of the agreement of Luke xxiv. 44 ff. and Acts i. 1, have not availed to shake me in my view that here the Book of Acts follows a different tradition from the Gospel.

DR. MEYER.

HANNOVER, October 22, 1869.

¹ *Beiträge zur richtigen Würdigung der Evangelien und der evangel. Geschichte*, Gotha, 1869.

PREFATORY NOTE.

THE explanations prefixed to previously issued volumes of this Commentary [see especially the General Preface to ROMANS, vol. I.] regarding the principles on which the translation has been undertaken, and the method followed in its execution, are equally applicable to the portion now issued.

W. P. D.

GLASGOW COLLEGE, *May* 1877.

EXEGETICAL LITERATURE.

[FOR commentaries and collections of notes embracing the whole New Testament, see Preface to the Commentary on the Gospel of St. Matthew. The following list consists mainly of works which deal with the Acts of the Apostles in particular. Several of the works named, especially of the older, are chiefly doctrinal or homiletic in their character; while some more recent books, dealing with the history and chronology of the apostolic age, or with the life of St. Paul, or with the genuineness of the Book of Acts, have been included because of the special bearing of their discussions on its contents. Monographs on chapters or sections are generally noticed by Meyer *in loc.* The editions quoted are usually the earliest; *al.* appended denotes that the work has been more or less frequently reprinted; † marks the date of the author's death; *c* = *circa*, an approximation to it.]

ALEXANDER (Joseph Addison), D.D., † 1860, Prof. Bibl. and Eccl. Hist. at Princeton: The Acts of the Apostles explained. 2 vols.

8°, New York [*and* Lond.] 1857, *al.*

ANGER (Rudolf), † 1866, Prof. Theol. at Leipzig: De temporum in Actis Apostolorum ratione. 8°, Lips. 1833.

ARCULARIUS (Daniel), † 1596, Prof. Theol. at Marburg: Commentarius in Acta Apostolorum, cura Balthazaris Mentzeri editus. See also GERHARD (Johann). 8°, Francof. 1607, *al.*

BARRINGTON (John Shute, Viscount), † 1734: Miscellanea sacra; or a new method of considering so much of the history of the Apostles as is contained in Scripture. 2 vols. Lond. 1725. 2d edition, edited by Bishop Barrington. 3 vols. 8°, Lond. 1770.

- BAUMGARTEN (Michael), lately Prof. Theol. at Rostock: *Die Apostelgeschichte, oder der Entwicklungsgang der Kirche von Jerusalem bis Rom.* 2 Bände. 8°, Braunsch. 1852.
[Translated by Rev. A. J. W. Morrison and Theod. Meyer. 3 vols. 8°, Edin. 1854.]
- BAUR (Ferdinand Christian), † 1860, Prof. Theol. at Tübingen: *Paulus der Apostel Jesu Christi. Sein Leben und Wirken, seine Briefe und seine Lehre.* 8°, Stuttg. 1845, *al.*
[Translated by Rev. Allan Menzies. 2 vols. 8°, Lond. 1875–6.]
- BEDA (Venerabilis), † 735, Monk at Jarrow: *In Acta Apostolorum expositio [Opera].*
- BEELEN (Jean-Théodore), R. C. Prof. Or. Lang. at Louvain: *Commentarius in Acta Apostolorum.* . . . 2 voll. 4°, Lovanii, 1850.
- BENSON (George), D.D., † 1763, Minister in London: *The History of the first planting of the Christian religion, taken from the Acts of the Apostles and their Epistles.* 2 vols. 4°, Lond. 1735.
2d edition, with large additions. 3 vols. 4°, Lond. 1756.
- BISCOE (Richard), † 1748, Prebendary of St. Paul's: *The History of the Acts of the Holy Apostles, confirmed from other authors.* . . . 2 vols. 8°, Lond. 1742, *al.*
- BLOMFIELD (Charles James), D.D., † 1857, Bishop of London: *Twelve Lectures on the Acts of the Apostles.* . . . 8°, Lond. 1825.
- BRENTZ [BRENTIUS] (Johann), † 1570, Provost at Stuttgart: *In Acta Apostolica homiliae centum viginti duae.* 2°, Francof. 1561, *al.*
- BUGENHAGEN (Johann), † 1558, Prof. Theol. at Wittenberg: *Commentarius in Acta Apostolorum.* 8°, Vitemb. 1524, *al.*
- BULLINGER (Heinrich), † 1575, Pastor at Zürich: *In Acta Apostolorum commentariorum libri vi.* 2°, Tiguri, 1533, *al.*
- BURTON (Edward), D.D., † 1836, Prof. of Divinity at Oxford: *An attempt to ascertain the chronology of the Acts of the Apostles and of St. Paul's Epistles.* 8°, Oxf. 1830.
- CAJETANUS [TOMMASO DA VIO], † 1534, Cardinal: *Actus Apostolorum commentariis illustrati.* 2°, Venet. 1530, *al.*
- CALIXTUS (Georg), † 1656, Prof. Theol. at Helmstadt: *Expositio literalis in Acta Apostolorum.* 4°, Brunsvigae, 1654.
- CALVIN [CHAUVIN] (Jean), † 1564, Reformer: *Commentarii in Acta Apostolorum.* 2°, Genev. 1560, *al.*
[Translated by Christopher Featherstone. 4°, Lond. 1585, *al.*]
- CAPELLUS [CAPPEL] (Louis), † 1658, Prof. Theol. at Saumur: *Historia apostolica illustrata ex Actis Apostolorum et Epistolis inter se collatis, collecta, accurate digesta* . . . 4°, Salmur. 1683.
- CASSIODORUS (Magnus Aurelius), † 563. See ROMANS.

- CHRYSTOSTOMUS (Joannes), † 407, Archbishop of Constantinople: *Homiliae* lv. in *Acta Apostolorum* [Opera].
- CONYBEARE (William John), M.A., HOWSON (John Saul), D.D.: *Life and Epistles of St. Paul.* 4°, Lond. 1852, *al.*
- COOK (Frederick Charles), M.A., Canon of Exeter: *The Acts of the Apostles; with a commentary, and practical and devotional suggestions.* . . . 12°, Lond. 1850.
- CRADOCK (Samuel), B.D., † 1706, Nonconformist minister: *The Apostolical history . . . from Christ's ascension to the destruction of Jerusalem by Titus; with a narrative of the times and occasions upon which the Epistles were written: with an analytical paraphrase of them.* 2°, Lond. 1672.
- CRELL (Johann), † 1633, Socinian Teacher at Racow: *Commentarius in magnam partem Actorum Apostolorum* [Opera].
- DENTON (William), M.A., Vicar of S. Bartholomew, Cripplegate: *A commentary on the Acts of the Apostles.* 2 vols. 8°, Lond. 1874-6.
- DICK (John), D.D., † 1834, Prof. Theol. to United Secession Church, Glasgow: *Lectures on the Acts of the Apostles.* 2 vols. 8°, Glasg. 1805-6, *al.*
- DIEU (Louis de), † 1642, Prof. at Leyden: *Animadversiones in Acta Apostolorum, ubi, collatis Syri, Arabis, Aethiopici, Vulgati, Erasmi et Bezae versionibus, difficiliora quaeque loca illustrantur . . .* 4°, Lugd. Bat. 1634.
- DIONYSIUS CARTHUSIANUS [DENYS DE RYCKEL], † 1471, Carthusian monk: *In Acta Apostolorum commentaria.* 2°, Paris, 1552.
- DU VEIL. See VEIL (Charles Marie de).
- ELSLEY (Heneage), M.A., Vicar of Burneston: *Annotations on the Four Gospels and the Acts of the Apostles; compiled and abridged for the use of students.* 3 vols. 8°, Lond. 1812, *al.*
- FERUS [WILD] (Johannes), † 1554, Cathedral Preacher at Mentz: *Enarrationes breves et dilucidae in Acta Apostolorum.* 2°, Colon. 1567.
- FROMOND [FROIDMONT] (Libert), † 1633, Prof. Sac. Scrip. at Louvain: *Actus Apostolorum brevi et dilucido commentario illustrati.* 4°, Lovanii, 1654, *al.*
- GAGNÉE (Jean de), † 1549, Rector of the University of Paris: *Clarissima et facillima in quatuor sacra J. C. Evangelia necnon in Actus Apostolicos scholia selecta.* 2°, Paris, 1552, *al.*

- GERHARD (Johann), † 1637, Prof. Theol. at Jena: *Annotationes in Acta Apostolorum.* 4°, Jenae, 1669, *al.*
 Also: *S. Lucae evangelistae Acta Apostolorum, triumvirali commentario . . . theologorum celeberrimorum Joannis Gerhardi, Danielis Arcularii et Jo. Canuti Lenaei illustrata.* 4°, Hamburgi, 1713.
- GLOAG (Paton James), D.D., Minister of Galashiels: *Critical and exegetical commentary on the Acts of the Apostles.* 2 vols. 8°, Edin. 1870.
- GORRAN (Nicholas de), † 1295, Prof. at Paris: *In Acta Apostolorum . . . Commentarii.* 2°, Antverp. 1620.
- GRYNAEUS (Johann Jakob), † 1617, Prof. Theol. at Basle: *Commentarius in Acta Apostolorum.* 4°, Basil. 1573.
- GUALTHERUS [WALTHER] (Rudolph), † 1586, Pastor at Zürich: *In Acta Apostolorum per divum Lucam descripta homiliae clxxxv.* 2°, Tiguri, 1577.
- HACKETT (Horatio Balch), D.D., Prof. Bibl. Lit. in Newton Theol. Institution, U.S.: *A commentary on the original text of the Acts of the Apostles.* 8°, Boston, U.S., 1852, *al.*
- HEINRICHS (Johann Heinrich), Superintendent at Burgdorf: *Acta Apostolorum Graece perpetua annotatione illustrata.* 2 tomi. [Testamentum Novum . . . illustravit J. P. Koppe. Vol. iii. partes 1, 2.] 8°, Gotting. 1809, *al.*
- HEMSEN (Johann Tychsen). See ROMANS.
- HENTENIUS (Johannes), † 1566, Prof. Theol. at Louvain: *Enarrationes vetustissimorum theologorum in Acta quidem Apostolorum et in omnes Epistolas.* 2°, Antverp. 1545.
- HILDEBRAND (Traugott W.), Pastor at Zwickau: *Die Geschichte der Aposteln Jesu exegetisch-hermeneutisch in 2 besonderen Abschnitten bearbeitet.* 8°, Leipz. 1824.
- HOFMEISTER (Johann), † 1547, Augustinian Vicar-General in Germany: *In duodecim priora capita Actorum Apostolicorum commentaria.* 2°, Colon. 1567.
- HUMPHRY (William Gilson), M.A., Vicar of St. Martin's-in-the-Fields, London: *A commentary on the Book of the Acts of the Apostles.* 8°, Lond. 1847, *al.*
- KISTEMAKER (Johann Hyazinth), † 1834, R. C., Prof. Theol. at Münster: *Geschichte der Aposteln mit Anmerkungen.* 8°, Münster, 1822.
- KUINOEL [KUHNÖL] (Christian Gottlieb), † 1841, Prof. Theol. at Giessen: *Commentarius in libros Novi Testamenti historicos.* 4 voll. 8°, Lips. 1807–18, *al.*

- LANGE** (Johann Peter), Prof. Theol. at Bonn: Das Apostolische Zeitalter. 2 Bände. 8°, Braunsch. 1853.
LECHLER (Gotthard Victor), Superintendent at Leipzig: Der Apostel Geschichten theologisch bearbeitet von G. V. Lechler, homiletisch von G. Gerok [Lange's Bibelwerk. V.]. 8°, Bielefeld, 1860, *al.*
 [Translated by Rev. P. J. Gloag. 2 vols., Edin. 1866. *And* by Charles F. Schaeffer, D.D. 8°, New York, 1867.]
 Das Apostolische und das nachapostolische Zeitalter mit Rücksicht auf Unterschied und Einheit in Lehre und Leben. 8°, Stuttg. 1851. Zweite durchaus umgearbeitete Auflage. 8°, Stuttg. 1857.
LEEUWEN (Gerbrand van), † 1721, Prof. Theol. at Amsterdam: De Handelingen der heyligen Apostelen, beschreeven door Lucas, uitbreid en verklaart. Amst. 1704. Also, in Latin. 2 voll. 8°, Amst. 1724.
LEKEBUSCH (Eduard): Die Composition und Entstehung der Apostelgeschichte von neuem untersucht. 8°, Gotha, 1854.
LEWIN (Thomas), M.A., Barrister: The Life and Epistles of St. Paul. 8°, Lond. 1851.—New edition. 2 vols. 4°, Lond. 1874.
LIGHTFOOT (John), D.D., † 1675, Master of Catherine Hall, Cambridge: A commentary upon the Acts of the Apostles; chronical and critical. . . . From the beginning of the book to the end of the twelfth chapter. . . . 4°, Lond. 1645, *al.*
 [Also, *Horae Hebraicae et Talmudicae*. See MATTHEW.]
LIMBORCH (Philipp van), † 1712, Arminian Prof. Theol. at Amsterdam: Commentarius in Acta Apostolorum, et in Epistolas ad Romanos et ad Ebraeos. 2°, Roterod. 1711, *al.*
LINDHAMMER (Johann Ludwig), † 1771, General Superintendent in East Friesland: Der . . . Apostelgeschichte ausführliche Erklärung und Anwendung, darin der Text von Stuck zu Stuck ausgelegt und . . . mit . . . philologischen und critischen Noten erläutert wird. 2°, Halae, 1725, *al.*
LIVERMORE (Abiel Abbot), Minister at Cincinnati: The Acts of the Apostles, with a commentary. 12°, Boston, U.S., 1844.
LOBSTEIN (Johann Michael), † 1794, Prof. Theol. at Strassburg: Vollständiger Commentar über die Apostelgeschichte des Lukas. Th. I. 8°, Strassb. 1792.
LORINUS (Jean), † 1634, Jesuit: In Acta Apostolorum commentaria . . . 2°, Lugd. 1605, *al.*
MALCOLM (John), † 1634, Minister at Perth: Commentarius et analysis in Apostolorum Acta. 4°, Mediob. 1615.

- MASKEW (Thomas Ratsey), Head Master of Grammar School, Dorchester: Annotations on the Acts of the Apostles, original and selected . . . 2d edition . . . 12°, Camb. 1847.
- MENKEN (Gottfried), † 1831, Pastor at Bremen: Blicke in das Leben des Apostel Paulus und der ersten Christengemeinden, nach etlichen Kapiteln der Apostelgeschichte. 8°, Bremen, 1828.
- MENOCHIO (Giovanni Stefano), † 1655, Jesuit at Rome: *Historia sacra de Actibus Apostolorum*. 4°, Rom. 1634.
- MORUS (Samuel Friedrich Nathanael), † 1792, Prof. Theol. at Leipzig: *Versio et explicatio Actorum Apostolicorum*. Edidit, animadversiones recentiorum maxime interpretum svasque adjecit G. J. Dindorf. 2 voll. 8°, Lips. 1794.
- NEANDER (Johann August Wilhelm), † 1850, Prof. Theol. at Berlin: *Geschichte der Pflanzung und Leitung der christlichen Kirche durch die Apostel*. 2 Bände. 8°, Hamb. 1832, *al.* [Translated by J. E. Ryland. 8°, Lond. 1851.]
- NOVARINO (Luigi), † 1650, Theatine monk: *Actus Apostolorum expansi et notis monitisque sacris illustrati*. 2°, Lugd. 1645.
- OECUMENIUS, c. 980, Bishop of Trieca. See ROMANS.
- OERTEL (J. O.), Pastor at Gr. Storkwitz: *Paulus in der Apostelgeschichte*. . . . 8°, Halle, a. S., 1868.
- PALEY (William), D.D., † 1805, Archdeacon of Carlisle: *Horae Paulinae*; or, the truth of the Scripture history of St. Paul evinced by a comparison of the Epistles which bear his name with the Acts of the Apostles, and with one another. See TATE (James). 8°, Lond. 1790, *al.*
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THE ACTS OF THE APOSTLES.

INTRODUCTION.

SEC. I.—AUTHORSHIP AND GENUINENESS OF THE BOOK.



THE fifth historical book of the New Testament, already named in early Christian antiquity (*Canon Murat.*, Clem. Al. *Strom.* v. 12, p. 696, ed. Potter, Tertull. *c. Marc.* v. 2 f., *de jejun.* 10, *de bapt.* 10 ; comp. also Iren. *adv. haer.* iii. 14. 1, iii. 15. 1) from its chief contents *πράξεις (τῶν) ἀποστόλων*, announces itself (i. 1) as a second work of the same author who wrote the Gospel dedicated to Theophilus. The Acts of the Apostles is therefore justly considered as a portion of the historical work of Luke, following up that Gospel, and continuing the history of early Christianity from the ascension of Christ to the captivity of Paul at Rome ; and no other but *Luke* is named by the ancient orthodox church as author of the book, which is included by Eusebius, *H. E.* iii. 25, among the *Homologoumena*. There is indeed no definite reference made to the Acts by the *Apostolic Fathers*, as the passages, Ignat. *ad Smyrn.* 3 (comp. Acts x. 41), and Polycarp, *ad Phil.* 1 (comp. Acts ii. 24), cannot even be with certainty regarded as special reminiscences of it ; and the same remark holds good as to allusions in Justin and Tatian. But, since the time of Irenaeus, the Fathers have frequently made literal quotations from the book (see also the Epistle of the churches at Vienne and Lyons in Eus. v. 2), and have ex-

pressly designated it as the work of Luke.¹ With this fact before us, the passage in Photius, *Quaest. Amphilochoi*. 145 (see Wolf, *Cur.* IV. p. 731, Schmidt in Stäudlin's *Kirchenhist. Archiv*, I. p. 15), might appear strange: τὸν δὲ συγγραφέα τῶν πράξεων οἱ μὲν Κλήμεντα λέγουσι τὸν Ῥώμης, ἄλλοι δὲ Βαρνάβαν καὶ ἄλλοι Λουκᾶν τὸν εὐαγγελιστήν, but this statement as to Clement and Barnabas stands so completely isolated, unsupported by any other notice of ecclesiastical antiquity, that it can only have reference to some arbitrary assumption of individuals who knew little or nothing of the book. Were it otherwise, the *Gospel* of Luke must also have been alleged to be a work of Clement or Barnabas; but of this there is not the slightest trace. That the Book of Acts was in reality much less known and read than the Gospels, the interest of which was the most general, immediate, and supreme, and than the N. T. Epistles, which were destined at once for whole churches and, inferentially, for yet wider circles, is evident from Chrysostom, *Hom. I.*: πολλοῖς τουτὶ τὸ βιβλίον οὐδ' ὅτι ἔνι, γνώριμόν ἐστιν, οὔτε αὐτὸ, οὔτε ὁ γράψας αὐτὸ καὶ συνθεῖς.² And thus it is no wonder if many, who knew only of the existence of the Book of Acts, but had never read it (for the very first verse must have pointed them to *Luke*), guessed at this or that celebrated teacher, at Clement or Barnabas, as its author. Photius himself, on the other hand, concurs in the judgment of the church, for which he assigns the proper grounds: Αὐτὸς δὲ

¹ It cannot be a matter of surprise that our *old* codd. name no author in the superscription (only some *minusculi* name Luke), since there are not several "Acts of the Apostles" in the Canon, as there are several *Gospels*, needing distinctive designation by the names of their authors. Comp. Ewald, *Jahrb.* 1X. p. 57.

² So much the less can it be assumed with certainty, from the fragment of Papias, preserved by Apollinaris, on the death of Judas (of which the different forms of the text may be seen, (1) in Theophyl. on Acts i. 18, and Cramer, *Cat. in Act.* p. 12 f.; (2) in Oecum. I. p. 11, Cramer, *Cat. in Matth.* p. 231, and Boissonade, *Anecd.* II. p. 464; (3) Scholion in Matthaei on Acts i. 18), that Papias had in view the narrative of the event in the Acts, and wished to reconcile it with that of Matthew. He gives a legend respecting the death of Judas, deviating from that of Matthew and the Acts, and independent of both. See the dissertations on this point: Zahn in the *Stud. u. Krit.* 1866, p. 649 ff., and in opposition to him, Overbeck in *Hilgenf. Zeitschr.* 1867, p. 35 ff.; also Steitz in the *Stud. u. Krit.* 1868, p. 87 ff.

Λουκᾶς ἐπικρίνει. Πρῶτον μὲν ἐξ ὧν προοιμιάζεται, ὡς καὶ ἑτέρα αὐτῷ πραγματεία, τὰς δεσποτικὰς περιέχουσα πράξεις καταβέβληται. Δεύτερον δὲ, ἐξ ὧν καὶ τῶν ἄλλων εὐαγγελιστῶν διαστέλλεται, ὅτι μέχρι τῆς ἀναλήψεως οὐδεὶς αὐτῶν τὸ σύνταγμα προελθεῖν ἐποίησατο, ἀλλ' οὗτος μόνος καὶ τὴν ἀνάληψιν ἀκριβῶς ἐξηγήσατο, καὶ πάλιν τὴν τῶν πράξεων ἀπαρχὴν ἀπὸ ταύτης ὑπεστήσατο. Moreover, so early an ecclesiastical recognition of the canonicity of this book would be inexplicable, if the teachers of the church had not from the very first recognised it as a second work of Luke, to which, as well as to the Gospel, apostolic (Pauline) authority belonged. The weight of this ancient recognition by the church is not weakened by the rejection of the book on the part of certain *heretical parties*; for this affected only its validity as an authoritative standard, and was based entirely on dogmatic, particularly on anti-Pauline, motives. This was the case with the *Ebionites* (Epiphan. *Haer.* xxx. 16), to whom the reception of the Gentiles into Christianity was repugnant; with the *Severians* (Euseb. *H. E.* iv. 29), whose ascetic principles were incompatible with the doctrines of Paul; with the *Marcionites* (Tertull. *c. Marc.* v. 2, *de praescr.* 22), who could not endure what was taught in the Acts concerning the connection of Judaism and Christianity; and with the *Manichaeans*, who took offence at the mission of the Holy Spirit, to which it bears testimony (Augustin. *de utilit. credendi*, ii. 7, *epist.* 237 [*al.* 253], No. 2). — From these circumstances—the less measure of acquaintance with the book, and the less degree of veneration for it—is to be explained the somewhat arbitrary treatment of the text, which is still apparent in *codd.* (particularly D and E) and versions (Ital. and Syr.), although Bornemann (*Acta apost. ad Codicis Cantabrig. fidem rec.* 1848) saw in *cod.* D the most original form of the text (“*agmen ducit codex D haud dubie ex autographo haustus*,” p. xxviii.), which was an evident error.

That the Acts of the Apostles is *the work of one author*, follows from the uniformity in the character of its diction and style (see Gersdorf, *Beitr.* p. 160 ff.; Credner, *Einl.* I. p. 132 ff.; Zeller, *Apostelgesch. nach Inh. u. Urspr.* Stuttg.

1854, p. 388 ff.; and especially Lekebusch, *Composit. u. Entsteh. d. Apostelgesch.* Gotha 1854, pp. 37–79; Klostermann, *Vindiciae Lucanae*, Götting. 1866; Oertel, *Paulus in d. Apostelgesch.* 1868); from the mutual references of individual passages (de Wette, *Einl.* § 115, and Zeller, p. 403 ff.), and also from that unity in the tenor and connection of the essential leading ideas (see Lekebusch, p. 82) which pervades the whole. This similarity is of such a nature that it is compatible with a more or less independent *manipulation* of different documentary sources, but not with the hypothesis of an *aggregation* of such documentary sources, which are strung together with little essential alteration (Schleiermacher's view; comp. also Schwanbeck, *über d. Quellen der Schriften des Luk.* I. p. 253, and earlier, Königsmann, *de fontibus*, etc., 1798, in Pott's *Sylloge*, III. p. 215 ff.). The same peculiarities pervade the Acts and the Gospel, and evince the unity of authorship and the unity of literary character as to *both* books. See Zeller, p. 414 ff. In the passages xvi. 10–17, xx. 5–15, xxi. 1–18, xxvii. 1–xxviii. 16, the author expressly by “*we*” includes himself as an eye-witness and sharer in the events related. According to Schleiermacher, these portions—belonging to the memoirs, strung together without elaboration, of which the book is composed—proceed from Timothy, a hypothesis supported by Bleek (in his *Einleit.*, and earlier in the *Stud. u. Krit.* 1836, p. 1025 ff., p. 1046 ff.), Ulrich (*Stud. u. Krit.* 1837, p. 367 ff., 1840, p. 1003 ff.), and de Wette, and consistently worked out by Mayerhoff (*Einl. in d. Petr. Schr.* p. 6 ff.) to the extent of ascribing the whole book to Timothy; whereas Schwanbeck seeks to assign these sections, as well as in general almost all from xv. 1 onwards, to Silas.¹ But the reasons, brought forward against the view that Luke

¹ Assuming, with extreme arbitrariness, that the *redacteur* has in xvi. 10 ff., misled by the preceding *βοήθησαν ἡμῖν* (!), copied the first person after the Silas-document, and only in ver. 19 felt the necessity of changing the *ἡμῖς* of Silas into the names concerned, in doing which, however, he has forgotten to include the name of Timothy. See Schwanbeck, p. 270 f., who has many other instances of arbitrariness, e.g. that *ἄνδρας ἡγουμ.* in τοῖς ἀδελφ., xv. 22, stood in the Silas-document after *ἐκλιξαμένους*, and other similar statements, which refute themselves. The holding Luke and Silas as identical (van Vloten in Hilgenf. *Zeitschr.* 1867, p. 223 ff.) was perhaps only a passing etymological fancy (*lucus, silva*). See, in opposition to it, Cropp in Hilgenf. *Zeitschr.* 1868, p. 353 ff.

is the narrator using the *we*, are wholly unimportant. For, not to mention that it is much more natural to refer the *unnamed* I of that narrative in the first person plural to Luke, who is not elsewhere named in the book, than to Timothy and Silas, who are elsewhere mentioned by name and distinguished from the subject of the *we*; and apart also from the entire arbitrariness of the assertion that Luke could not have made his appearance and taken part for the first time at xvi. 10; the circumstance that in the Epistle to the Philippians no mention of Luke occurs, although the most plausible ground of the objectors, is still merely such in semblance. How long had Luke, at that time, been absent from Philippi! How probable, moreover, that Paul, who sent his letter to the Philippians by means of Epaphroditus, left it to the latter to communicate orally the personal information which was of interest to them, and therefore adds in the Epistle only such summary salutations as iv. 22! And how possible, in fine, that Luke, at the time of the composition of the Philippian Epistle, was temporarily absent from Rome, which is strongly supported, and, indeed, is required to be assumed by Phil. ii. 20 f., comp. on Phil. ii. 21. The non-mention of Luke in the Epistles to the Thessalonians is an unserviceable *argumentum e silentio* (see Lekebusch, p. 395); and the greater vividness of delineation, which is said to prevail where Timothy is present, cannot prove anything in contradistinction to the vividness of other parts in which he is not concerned. On the other hand, in those portions in which the "we" introduces the eye-witness,¹ the manipulation of the Greek language, independent of written documents, exhibits the greatest similarity to the peculiar colouring of Luke's diction as it appears in the independent portions of the Gospel. It is incorrect to suppose that the specification of time according to the Jewish festivals, xx. 6, xxvii. 9, suits Timothy better than Luke, for the designations of the Jewish festivals must have been everywhere familiar in the early Christian church from its connection with Judaism, and particularly in the Pauline circles in which Luke, as well

¹ Especially chap. xxvii. and xxviii. See Klostermann, *Vindic. Luc.* p. 50 ff.; and generally, Oertel, *Paul. in d. Apostelgesch.* p. 28 ff.

as Timothy, moved. The insuperable difficulties by which both the *Timothy*-hypothesis, already excluded by xx. 4 f., and the *Silas*-hypothesis, untenable throughout, are clogged, only serve more strongly to confirm the tradition of the church that *Luke*, as author of the whole book, is the person speaking in those sections in which "we" occurs. See Lekebusch, p. 140 ff.; Zeller, p. 454 ff.; Ewald, *Gesch. d. Apost. Zeitalt.* p. 33 ff., and *Jahrb.* IX. p. 50 ff.; Klostermann, *l.c.*; Oertel, *Paul. in d. Apostelgesch.* p. 8 ff. In the "*we*" the person primarily narrating must have been the "*I*," with which the whole book begins. No other understanding of the matter could have occurred either to Theophilus or to other readers. The hypothesis already propounded by Königsmann, on the other hand, that Luke had allowed the "*we*" derived from the memoir of *another* to remain unchanged, as well as the converse fancy of Gfrörer (*heil. Sage*, II. p. 244 f.), impute to the author something bordering on an unintelligent mechanical process, such as is doubtless found in insipid chroniclers of the Middle Ages (examples in Schwanbeck, p. 188 ff.), but must appear utterly alien and completely unsuitable for comparison in presence of *such* company as we have here.

Recent criticism, however, has contended that the Acts could not be composed at all by a companion of the Apostle Paul (de Wette, Baur, Schwegler, Zeller, Köstlin, Hilgenfeld, and others). For this purpose they have alleged contradictions with the Pauline Epistles (ix. 19, 23, 25-28, xi. 30, compared with Gal. i. 17-19, ii. 1; xvii. 16 f., xviii. 5, with 1 Thess. iii. 1 f.), inadequate accounts (xvi. 6, xviii. 22 f., xxviii. 30 f.), omission of facts (1 Cor. xv. 32; 2 Cor. i. 8, xi. 25 f.; Rom. xv. 19, xvi. 3 f.), and the partially unhistorical character of the first portion of the book (according to de Wette, particularly ii. 5-11), which is even alleged to be "a continuous fiction" (Schwegler, *nachapostol. Zeitalt.* I. p. 90, II. p. 111 f.). They have discovered un-Pauline miracles (xxviii. 7-10), un-Pauline speeches and actions (xxi. 20 ff., xxiii. 6 ff., chap. xxii., xxvi.), an un-Pauline attitude (towards Jews and Jewish-Christians: approval of the apostolic decree). It is alleged that the formation of legend in the book (particularly the nar-

rative of Simon and of Pentecost) belongs to a later period, and that the entire tendency of the writing (see sec. 2) points to a later stage of ecclesiastical development (see especially Zeller, p. 470 ff.); also that its politically apologetic design leads us to the time of Trajan, or later (Schwegler, II. p. 119); that the *ἡμεῖς* in the narrative of the travels (held even by Köstlin, *Urspr. d. Synopt. Evang.* p. 292, to be the genuine narrative of a friend of the apostle) is designedly allowed to stand by the author of the book, who wishes to be recognised thereby as a companion of the Apostle (according to Köstlin: for the purpose of strengthening the credibility and the impression of the apologetic representation); and that the Book of Acts is "the work of a Pauline member of the Roman church, the time of the composition of which may most probably be placed between the years 110 and 125, or even 130 after Christ" (Zeller, p. 488). But all these and similar grounds do not prove what they are alleged to prove, and do not avail to overthrow the ancient ecclesiastical recognition. For although the book actually contains various matters, in which it must receive correction from the Pauline Epistles; although the history, even of Paul the apostle, is handled in it imperfectly and, in part, inadequately; although in the first portion, here and there, a post-apostolic formation of legend is unmistakeable; yet all these elements are compatible with its being the work of a companion of the apostle, who, not emerging as such earlier than chap. xvi., only undertook to write the history some time after the apostle's death, and who, when his personal knowledge failed, was dependent on tradition developed orally and in writing, partly legendary, because he had not *from the first* entertained the design of writing a history, and had now, in great measure, to content himself with the matter and the form given to him by the tradition, in the atmosphere of which he himself lived. Elements really *un-Pauline* cannot be shown to exist in it, and the impress of a definite tendency in the book, which is alleged to betray a later stage of ecclesiastical development, is simply imputed to it by the critics. The *We*-narrative, with its vivid and direct impress of personal participation, always remains a strong testimony in favour of a

companion of the apostle as author of the whole book, of which that narrative is a part; to separate the subject of that narrative from the author of the whole, is a procedure of sceptical caprice. The surprisingly abridged and abrupt conclusion of the book, and the silence concerning the last labours and fate of the Apostle Paul, as well as the silence concerning the similar fate of Peter, are phenomena which are intelligible only on the supposition of a real and candid companion of the apostle being prevented by circumstances from continuing his narrative, but would be altogether inconceivable in the case of an author not writing till the second century, and manipulating with a definite tendency the historical materials before him,—inconceivable, because utterly at variance with his supposed designs. The hypothesis, in fine, that the tradition of Luke's authorship rests solely on an erroneous *inference* from the *ἡμεῖς* in the narrative of the travels (comp. Col. iv. 14; 2 Tim. iv. 11; see especially Köstlin, p. 291), is so arbitrary and so opposed to the usual unreflecting mode in which such traditions arise, that, on the contrary, the ecclesiastical tradition is to be explained, not from the *wish* to have a Pauline Gospel, but from the actual *possession* of one, and from a direct certainty as to its author.—The Book of Acts has very different stages of *credibility*, from the lower grade of the legend partially enwrapping the history up to that of vivid, direct testimony; it is to be subjected in its several parts to free historical criticism, but to be exempted, at the same time, from the scepticism and injustice which (apart from the attacks of Schrader and Gfrörer) it has largely experienced at the hands of Baur and his school, after the more cautious but less consistent precedent set by Schneckenburger (*über d. Zweck d. Apostelgesch.* 1841). On the whole, the book remains, in connection with the historical references in the apostolic Epistles, the fullest and surest source of our knowledge of the apostolic times, of which we always attain most completely a trustworthy view when the Book of Acts bears part in this testimony, although in many respects the Epistles have to be brought in, not merely as supplementing, but also in various points as deciding against particular statements of our book.

SEC. II.—AIM AND SOURCES OF THE BOOK.

When the *aim* of the Acts has been defined by saying that Luke wished to give us a history of missions for the diffusion of Christianity (Eichhorn), or a Pauline church-history (Credner), or, more exactly and correctly, a history of the extension of the church from Jerusalem to Rome (Mayerhoff, Baumgarten, Guericke, Lekebusch, Ewald, Oertel), there is, strictly speaking, a confounding of the contents with the aim. Certainly, Luke wished to compose a history of the development of the church from its foundation until the period when Paul laboured at Rome; but his work was primarily a *private treatise*, written for *Theophilus*, and the clearly expressed aim of the composition of the Gospel (Luke i. 4) must hold good also for the Acts on account of the connection in which our book, according to Acts i. 1, stands with the Gospel. To confirm to Theophilus, in the way of history, the Christian instruction which he had received, was an end which might after the composition of the Gospel be yet more fully attained; for the further development of Christianity since the time of the ascension, its victorious progress through Antioch, Asia Minor, and Greece up to its announcement by Paul himself in Rome, the capital of the world, might and ought, according to the view of Luke, to serve that purpose. Hence he wrote this history; and the selection and limitation of its contents were determined partly by the wants of Theophilus, partly by his own Pauline individuality, as well as by his sources; so that, after the pre-Pauline history in which Peter is the chief person, he so takes up Paul and his work, and almost exclusively places them¹ in the foreground down to the end of the book, that the

¹ The parallel between the two apostles is not *made up*, but *historically given*. Both were the representatives of apostolic activity, and what the Acts informs us of them is like an extended commentary on Gal. ii. 8. Comp. Thiersch, *Kirche im apostol. Zeitalt.* p. 120 f. At the same time, the purpose of the work as a *private composition* is always to be kept in view; *as such* it might, according to its relation to the receiver, mention various important matters but briefly or not at all, and describe very circumstantially others of less importance. The author, like a letter-writer, was in this untrammelled. Comp. C. Bertheau, *über Gal. ii. (Programm)*, Hamb. 1854.

history becomes henceforth biographical, and therefore even the *founding* of the church of Rome—which, if Luke had designed to write generally, and on its own account, a mere history of the extension of the church from Jerusalem to Rome, he would not, and could not, have omitted—found no place. The Pauline character and circle of ideas of the author, and his relation to Theophilus, make it also easy enough to understand how not only the Jewish apostles, and even Peter, fall gradually into the background in the history, but also how the reflection of Paulinism frequently presents itself in the pre-Pauline half (“hence this book might well be called a gloss on the Epistles of St. Paul,” Luther’s Preface). One who was not a disciple of Paul could not have written *such* a history of the apostles. The fact that even in respect of Paul himself the narrative is so defective and in various points even inappropriate, as may be proved from the letters of the apostle, is sufficiently explained from the limitation and quality of the accounts and sources with which Luke, at the late period when he wrote, had to content himself and to make shift, where he was not better informed by his personal knowledge or by the apostle or other eye-witnesses.

Nevertheless, the attempt has often been made to represent our book as a composition marked by a *set* apologetic¹ and dogmatic purpose. *A justification of the Apostle Paul, as regards the admission of the Gentiles into the Christian church*, is alleged by Griesbach, *Diss.* 1798, Paulus, Frisch, *Diss.* 1817, to be its design; against which view Eichhorn decidedly declared himself. More recently Schneckenburger (*üb. d. Zweck d. Apostelgesch.* 1841) has revived this view with much acuteness, to the prejudice of the historical character of the book. By Baur (at first in the *Tüb. Zeitschr.* 1836, 3, then especially in his *Paulus* 1845, second edition edited by Zeller, 1866, also in his *neutest. Theol.* p. 331 ff., and in his *Gesch.*

¹ Aberle, in the *theol. Quartalschr.* 1853, p. 173 ff., has maintained a view of the apologetic design of the book peculiar to himself; namely, that it was intended to defend Paul against the accusation still pending against him in Rome. Everything of this nature is invented without any indication whatever in the text, and is contradicted by the prologues of the Gospel and the Acts.

der drei ersten Jahrb. 1860, ed. 2) a transition was made, as regards the book, from the apologetic to the *conciliatory* standpoint. He was followed specially by Schwegler, *nachapost. Zeitalt.* II. p. 73 ff.; Zeller, p. 320 ff.; and Volkmar, *Relig. Jesu*, p. 336 ff.; while B. Bauer (*d. Apostelgesch. eine Ausgleichung des Paulinismus und Judenthums*, 1850) pushed this treatment to the point of self-annihilation. According to Schneckenburger, the design of the Acts is the justification of the Apostle Paul against all the objections of the Judaizers; on which account the apostle is only represented in that side of his character which was turned towards Judaism, and in the greatest possible similarity to Peter (see, in opposition to this, Schwanbeck, *Quellen d. Luk.* p. 94 ff.). In this view the historical credibility of the contents is maintained, so far as Luke has made the selection of them for his particular purpose. This was, indeed, only a partial carrying out of the purpose-hypothesis; but Baur, Schwegler, and Zeller have carried it out to its full consequences,¹ and have, without scruple, sacrificed to it the historical character of the contents. They affirm that the Paul of the Acts, in his compliance towards Judaism, is entirely different from the apostle as exhibited in his Epistles (Baur); that he is converted into a Judaizing Christian, as Peter and James are converted into Pauline Christians (Schwegler); and that our book, as a proposal of a Pauline Christian towards peace by concessions of his party to Judaism, was in this respect intended to influence both parties, but especially had in view the Roman church (Zeller). The carrying out of this view—according to which the author, with “set reflection on the means for attaining his end,” would convert the Gentile apostle into a Petrine Chris-

¹ Certainly we are not carried by the Acts, as we are by the Pauline Epistles, into the fresh, living, fervent conflict of Paulinism with Judaism; and so this later work may appear as a work of peace (Reuss, *Gesch. d. N. T.* p. 206, ed. 4) and reconciliation, in the composition of which it is conceivable enough of itself, and without imputing to it conciliatory tendencies, that Luke, who did not write till long after the death of Paul and the destruction of Jerusalem, already looked back on those conflicts from *another* calmer and more objective standpoint, when the Pauline ministry presented itself to him in its entirety as the manifestation of the great principle, 1 Cor. ix. 19 ff.

tian, and the Jewish apostles into Pauline Christians—imputes to the Book of Acts an imperceptibly neutralizing artfulness and dishonesty of character, and a subtlety of distortion in breaking off the sharp points of history, and even of inventing facts, which are irreconcilable with the simplicity and ingenuous artlessness of this writing, and indeed absolutely stand even in *moral* contradiction with its Christian feeling and spirit, and with the express assurance in the preface of the Gospel. And in the conception of the details this hypothesis necessitates a multitude of suppositions and interpretations, which make the reproach of a designed concoction of history and of invention for the sake of an object, that they are intended to establish, recoil on such a criticism itself. See the Commentary. The most thorough special refutation may be seen in Lekebusch, p. 253 ff., and Oertel, *Paulus in d. Apostelgesch.* p. 183 ff. Comp. also Lechler, *apost. u. nachapost. Zeitalt.* p. 7 ff.; Ewald, *Jahrb.* IX. p. 62 ff. That, moreover, such an inventive reconciler of Paulinism and Petrinism, who is, moreover, alleged to have not written till the second century, should have left unnoticed the meeting of the apostles, Peter and Paul, at Rome, and their contemporary death, and not have rather turned them to account for placing the crown on his work so purposely planned; and that instead of this, after many other incongruities which he would have committed, he should have closed Paul's intercourse with the Jews (chap. xxviii. 25 ff.) with a rejection of them from the apostle's own mouth,—would be just as enigmatical, as would be, on the other hand, the fact, that the late detection of the plan should, in spite of the touchstone continually present in Paul's Epistles, have remained reserved for the searching criticism of the present day.

As regards the sources (see Riehm, *de fontibus*, etc., Traj. ad Rhen. 1821; Schwanbeck, *üb. d. Quellen d. Schriften d. Luk.* I. 1847; Zeller, p. 289 ff.; Lekebusch, p. 402 ff.; Ewald, *Gesch. d. apost. Zeitalt.* p. 40 ff. ed. 3), it is to be generally assumed from the contents and form of the book, and from the analogy of Luke i. 1, that Luke, besides the special communications which he had received from Paul and from intercourse

with apostolic men, besides oral tradition generally, and besides, in part, his own personal knowledge (the latter from xvi. 10 onwards), also *made use* of *written* documents. But he merely *made use* of them, and did not simply *string them together* (as Schleiermacher held, *Einl. in d. N. T.* p. 360 ff.). For the use has, at any rate, taken place with such independent manipulation, that the attempts accurately to point out the several documentary sources employed, particularly as regards their limits and the elements of them that have remained unaltered, fail to lead to any sure result. For such an *independent* use he might be sufficiently qualified by those serviceable connections which he maintained, among which is to be noted his intercourse with Mark (Col. iv. 10, 14), and with Philip and his prophetic daughters (xxi. 8, 9); as, indeed, that independence is confirmed by the essential similarity in the character of the style (although, in the first part, in accordance with the matters treated of and with the Aramaic traditions and documentary sources, it is more Hebraizing), and in the employment of the Septuagint. The use of a written (probably Hebrew) document concerning Peter (not to be confounded with the *κήρυγμα Πέτρον*), of another concerning Stephen, and of a missionary narrative perhaps belonging to it (chap. xiii. and xiv.; see Bleek in the *Stud. u. Krit.* 1836, p. 1043 f.; comp. also Ewald, p. 41 f.), is assumed with the greatest probability; less probably a special document concerning Barnabas, to which, according to Schwanbeck, iv. 36 f., ix. 1-30, xi. 19-30, xii. 25, xiii. 1-14, 28, xv. 2-4 belonged. In the case also of the larger speeches and letters of the book, so far as personal knowledge or communications from those concerned failed him, and when tradition otherwise was insufficient, Luke must have been dependent on the documents indicated above and others; still, however, in such a manner that—and hence so much homogeneity of stamp—his own reproduction withal was more or less active. To seek to prove in detail the originality of the apostolic speeches from the apostolic letters, is an enterprise of impossibility or of self-deceiving presupposition; however little on the whole and in the main the genuineness of these speeches, according

to the respective characters and situations, may reasonably be doubted. As regards the history of the apostolic council in particular, the Epistle to the Galatians, not so much as even known to Luke, although it supplements the apostolic narrative, cannot, any more than any of the other Pauline Epistles, be considered as a source (in opposition to Zeller); and the apostolic decree, which cannot be a creation of the author, must be regarded as the reproduction of an original document. In general, it is to be observed that, as the question concerning the sources of Luke was formerly *à priori* precluded by the supposition of simple reports of eye-witnesses (already in the *Canon Murat.*), recently, no less *à priori*, the same question has been settled in an extreme negative sense by the assumption that he purposely drew from his own resources; while Credner, de Wette, Bleek, Ewald, and others have justly adhered to three sources of information—written records, oral information and tradition (Luke i. 1 ff.), and the author's personal knowledge; and Schwanbeck has, with much acuteness, attempted what is unattainable in the way of recognising and separating the written documents, with the result of degrading the book into a spiritless compilation.¹ The *giving up the idea* of written sources—the conclusion which Lekebusch has reached by the path of thorough inquiry—is all the less satisfactory, the later the time of composition has to be placed and the historical character of the contents withal to be maintained. See also, concerning the derivation of the Petrine speeches from written sources, Weiss in the *Krit. Beiblatt z. Deutsch. Zeitschr.* 1854, No. 10 f., and in reference to their doctrinal tenor and its harmony with the Epistle of Peter, Weiss, *Petr. Lehrbegr.* 1855, and *bibl. Theol.* 1868, p. 119 ff.² Concerning the relation of the Pauline history and speeches to the Pauline Epistles, see Trip, *Paulus in d. Apostelgesch.* 1866;

¹ According to Schwanbeck, the *redacteur* of the book has used the four following documents: (1) A biography of Peter; (2) A rhetorical work on the death of Stephen; (3) A biography of Barnabas; (4) The memoirs of Silas. Of these writings he has pieced together only single portions almost unchanged; hence he appears essentially as a compiler.

² With justice Weiss lays stress on the *importance* of the Petrine speeches in the Acts as being the oldest doctrinal records of the apostolic age.

Oertel, *Paulus in d. Apostelgesch.* 1868. Comp. also Oort, *Inquir. in orat., quae in Act. ap. Paulo tribuuntur, indolem Paulin.* L. B. 1862; Hofstede de Groot, *Vergelijking van den Paulus der Brieven met dien der Handelingen*, Gröning. 1860.

SEC. III.—TIME AND PLACE OF COMPOSITION.

As the Gospel of Luke already presupposes the destruction of Jerusalem (xxi. 20–25), the Acts of the Apostles must have been written *after* that event. Acts viii. 26 cannot be employed to establish the view that the book was composed *during* the Jewish war, shortly *before* the destruction of the city (Hug, Schneckenburger, Lekebusch; see on viii. 26). The non-mention of that event does not serve to prove that it had not yet occurred, but rather leads to the inference that it had happened a considerable time ago. A more definite approximation is not possible. As, however, the Gospel of John must be considered as the latest of the four, but still belongs to the first century, perhaps to the second last decade of that century (see Introduction to John, sec. 5), there is sufficient reason to place the third Gospel within the seventh decade, and the time of the composition of the Acts cannot be more definitely ascertained. Yet, as there must have been a suitable interval between it and the Gospel (comp. on i. 3), it may have reached perhaps the close of the seventh decade, or about the year 80; so that it may be regarded as nearly contemporary with the Gospel of John, and nearly contemporary also with the history of the Jewish war by Josephus. The vague statement of Irenaeus, *Haer.* iii. 1 (Euseb. v. 8), that Luke wrote his Gospel *after the death of Peter and Paul*, comes nearest to this definition of the time. On the other hand, the opinion, which has prevailed since the days of Jerome, that the *close* of the book, which breaks off *before the death* of the apostle, determines *this* point of time as the date of composition (so Michaelis, Heinrichs, Riehm, Paulus, Kuinoel, Schott, Guericke, Ebrard, Lange, and others), while no doubt most favourable to the interest of its apostolic authority, is wholly untenable. That the death of the apostle is not narrated, has hardly its reason in

political considerations (my former conjecture), as such considerations could not at least stand in the way of a quite simple historical mention of the well-known fact. But it is to be rejected as an arbitrary supposition, especially considering the solemn form of the conclusion itself analogous to the conclusion of the Gospel, that the author was *prevented* from finishing the work (Schleiermacher), or that the *end has been lost* (Schott). Wholly unnatural also are the opinions, that Luke has, by narrating the diffusion (more correctly: the Pauline preaching) of the gospel as far as Rome (according to Hilgenfeld, with the justification of the Pauline Gentile-church up to that point), *attained his end* (see Bengel on xxviii. 31, and especially Baumgarten¹); or that the author was led no further by his *document* (de Wette); or that he has kept silence as to the death of Paul *of set purpose* (Zeller), which, in point of fact, would have been *stupid*. The simplest and, on account of the compendious and abrupt conclusion, the most natural hypothesis is rather that, after his second treatise, Luke *intended to write a third* (Heinrichs, Credner, Ewald, Bleek). As he concludes his Gospel with a short—probably even amplified in the *textus receptus* (see critical note on Luke xxiv. 51, 52)—indication of the ascension, and then commences the Acts with a detailed narrative of it; so he concludes the Acts with but a short indication of the Roman ministry of Paul and its duration, but would probably have commenced the third book with a detailed account of the labours and fate of Paul at Rome, and perhaps also would have furnished a record concerning the other apostles (of whom he had as yet communicated so little), especially of Peter and his death, as well as of the further growth of Christianity in other lands.

¹ So also Lange, *apostol. Zeitalt.* I. p. 107; Otto, *geschichtl. Verh. d. Pastoral-briefe*, p. 189. This opinion is *unnatural*, because it was just in the issue of the trial—whether that consisted in the execution (Otto) or in the liberation of the apostle—that the Pauline work at Rome had its culmination, glorifying Christ and fulfilling the apostolic task (Luke xxiv. 47). See Phil. i. 20. How important must it therefore have been for Luke to narrate that issue, if he should not have had for the present other reasons for being silent upon it! That Luke *knew* what became of Paul after his two years' residence in Rome, is self-evident from the words ἡμῖν δὲ δεύσαν κ. τ. λ., xxviii. 30.

By what circumstances he was prevented from writing such a continuation of the history (perhaps by death), cannot be determined.

To determine the *place* of composition beyond doubt, is impossible. With the traditional view of the time of composition since the days of Jerome falls also the certainty of the prevalent opinion that the book was written in *Rome*; which opinion is not established by the reasons assigned on the part of Zeller, Lekebusch, and Ewald. Still more arbitrary, however, is its transference to *Alexandria* (Mill, according to subscriptions in codd. and vss. of the Gospel), to *Antioch*, or to *Greece* (Hilgenfeld); and not less so the referring it to *Hellenic Asia Minor* (Köstlin, p. 294).

REMARK.—The circumstance that there is no trace of the use of the Pauline Epistles in the Acts, and that on the other hand things occur in it at variance with the historical notices of these Epistles, is, on the whole, a weighty argument against the late composition of the book, as assumed by Baur, Schwegler, Zeller, and others, and against its alleged character of a set purpose. How much matter would the Pauline Epistles have furnished to an author of the second century in behalf of his intentional fabrications of history! How much would the Epistle to the Romans itself in its dogmatic bearing have furnished in favour of Judaism! And so clever a fabricator of history would have known how to use it, as well as how to avoid deviations from the historical statements of the Pauline Epistles. What has been adduced from the book itself as an indication of its composition in the second century (110–130) is either no such indication, as, for example, the existence of a copious Gospel-literature (Luke i. 1); or is simply imported into it by the reader, such as the alleged germs of a hierarchical constitution; see Lekebusch, p. 422 ff.

SEC. IV.—CHRONOLOGICAL SUMMARY OF THE ACTS.

AER. DION. 31, U.C. 784. *The risen Jesus ascends to heaven. Matthias becomes an apostle. The outpouring of the Holy Ghost at Pentecost, and its immediate consequences* (i. and ii.).—Since, according to the well-founded assumption that the feast meant at John v. 1 is not a Passover, it must be considered as certain

that the time of the public ministry of Jesus embraced no more than three paschal feasts (John ii. 13, vi. 4, xii. ff.), consequently only two years and some months;¹ as it is further certain that our Lord was not crucified on the 15th, but on the 14th of the month Nisan, which fell on a Friday;² according to the researches founded on the Jewish calendar by Wurm (in Bengel's *Arch.* II. p. 1 ff., p. 261 ff.) and Anger (*de tempor. in Act. ap. ratione*, Lips. 1833, pp. 30-38), the date laid down above appears to result as the *most probable* ("anno 31, siquidem is intercalaris erat, diem Nisani 14 et 15, anno 33, siquidem vulgaris erat, diem Nisani 14, anno vero 32 neutrum in Veneris diem incidere potuisse. Atqui anno 33, ideo quod ille annum sabbaticum proxime antecedeat, Adarus alter adjiciendus erat. Ergo neque annum 32 neque 33 pro ultimo vitæ Christi anno haberi posse apparet," Anger, p. 38). Nevertheless, the uncertainty of the Jewish calendar would not permit us to attain to any quite reliable result, if there were no other confirmatory points. But here comes in Luke iii. 1, according to which John appeared in the 15th year of the reign³ of Tiberius, *i.e.* from 19th August 781 to 19th August 782 (see on Luke, *l.c.*⁴). And if it must be assumed that Jesus began His public teaching very soon after the appear-

The Fathers, who assumed only one year for the public ministry of Jesus, considered His death as occurring in the year 782, under the consulship of Rubellius Geminus and Rufius Geminus, which is not to be reconciled with Luke iii. 1. See Seyffarth, *Chronol. sacra*, p. 115 ff.

² Every calculation which is based on the 15th of Nisan as the day of the death of Jesus (so Wieseler, according to whom it happened on 7th April 30) is destitute of historical foundation, because at variance with the exact account of John, which must turn the scale against the Synoptical narrative (see on John xviii. 28).

³ Not of his *joint* reign, from which Wieseler now reckons in Herzog's *Encykl.* XXI. p. 547.

⁴ In presence of this quite definite statement of the *year of the emperor*, the different combinations, which have been made on the basis of the accounts of Josephus concerning the war between Antipas and Aretas in favour of a *later* date for the public appearance of Jesus (34-35; Keim, *Gesch. Jesu*, I. p. 620 ff.), necessarily give way. These, moreover, are not sufficiently reliable for an exact marking off of the year, to induce us to set aside the *year of the emperor* mentioned by Luke, which could only be based on general notoriety, and the exact specification of which regulates and controls the synchronistic notices in Luke iii. 1 f.

ance of John, at all events in the same year, then the first Passover of the ministry of Jesus (John ii. 13) was that of the year 782; the second (John vi. 4), that of the year 783; the third (John xii. ff.), that of the year 784. With this agrees the statement of the Jews on the first public appearance of Jesus in Jerusalem, that (see on John ii. 20) the temple had been a-building during a period of 46 years. This building, namely, had been commenced in the 18th year of the reign of Herod the Great (*i.e.* autumn 734-735). If now, as it was the interest of the Jews at John ii. 20 to specify as long an interval as possible, the first year as not complete is not included in the calculation, there results as the 46th year (reckoned from 735-736), the year from autumn 781 to autumn 782; and consequently as the first Passover, that of the year 782. The same result comes out, if the first year of the building be reckoned 734-735, and the full 46 years are counted in, so that when the words John ii. 20 were spoken, the *seven* and fortieth year (*i.e.* autumn 781-782) was already current.—AER. DION. 31-34, U.C. 784-787. *Peter and John, after the healing of the lame man* (iii.), *are arrested and brought before the Sanhedrim* (iv.); *death of Ananias and his wife* (v. 1-11); *prosperity of the youthful church* (v. 12-16); *persecution of the apostles* (v. 17-42). As Saul's conversion (see the following paragraph) occurred during the continuance of the Stephanic persecution, so *the execution of Stephen* is to be placed in the year 33 or 34 (vi. 8-vii.), and not long before this, *the election of the managers of alms* (vi. 1-7); and nearly contemporary with that conversion is *the diffusion of Christianity by the dispersed* (viii. 4), *the ministry of Philip in Samaria* (viii. 5 ff.), and *the conversion of the chamberlain* (viii. 26 ff.). What part of this extraneous activity of the emigrants is to be placed before, and what after, the conversion of Paul, cannot be determined.—AER. DION. 35, U.C. 788. *Paul's conversion* (ix. 1-19), 17 years before the apostolic council (see on Gal. ii. 1).—According to 2 Cor. xi. 32, Damascus, when Paul escaped thence to betake himself to Jerusalem (ix. 24-26), was under the rule of the Arabian King Aretas. The taking possession of this city by Aretas

is not, indeed, recorded by any other author, but must be assumed as historically attested by that very passage, because there the ethnarch of Aretas appears in the active capacity of governor of the city,¹ and his relation to the πόλις Δαμασκηνῶν is supposed to be well known to the readers. It is therefore very arbitrary to regard this relation as a temporary private one, and not as a real dominion (Anger: "forte fortuna eodem, quo apostolum tempore propter negotia nescio quae Damasci versatum esse," and that he, either of his own accord or at the request of the Jews, obtained permission for the latter from the magistrates of Damascus to watch the gates). The time, when the Arabian king became master of Damascus, is assigned with much probability, from what Josephus informs us of the relations of Aretas to the Romans, to the year 37, after the death of Tiberius in March of that year. Tiberius, namely, had charged Vitellius, the governor of Syria, to take either dead or alive Aretas, who had totally defeated the army of Herod Antipas, his faithless son-in-law (Joseph. *Antt.* xviii. 5. 1). Vitellius, already on his march against him (Joseph. *l.c.* xviii. 5. 3), received in Jerusalem the news of the death of the emperor, which occurred on the 16th of March 37, put his army into winter quarters, and journeyed to Rome. Now this was for Aretas, considering his warlike and irritated attitude toward the Roman power, certainly the most favourable moment for falling upon the rich city of Damascus—which, besides, had formerly belonged to his ancestors (Joseph. *Antt.* xiii. 15. 2)—because the governor and general-in-chief of Syria was absent, the army was inactive, and new measures were to be expected from Rome. The king, however, did not remain long in possession of the conquered city. For when, in the second year of Caligula (*i.e.* in the year from 16th March 38 to 16th March 39), the Arabian affairs were regulated (Dio Cass. lix. 9. 12), Damascus cannot have been overlooked. This city was too important for the objects of the

¹ Not merely of a judicial chief of the Arabian population of Damascus, subordinate to the Roman authority (Keim in Schenkel's *Bibelllex.* I. p. 239). There is no historical trace of the relation thus conjectured, and it would hardly have included a jurisdiction over the Jew Saul.

Roman government in the East, to allow us to assume with probability—what Wieseler, p. 172 ff., and on *Gal.* p. 599, assumes¹—that, at the regulation of the Arabian affairs, it had only just come by way of *gift* into the hands of Aretas, or (with Ewald, p. 339) that *according to agreement* it had *remained* in his possession during his lifetime, so that he would have to be regarded as a sort of Roman *vassal*. This, then, limits the flight of Paul from Damascus to the period of nearly two years from the summer of 37 to the spring of 39. As, however, it is improbable that Aretas had entrusted the keeping of the city gates to the Jews in what remained of the year 37, which was certainly still disturbed by military movements; and as his doing so rather presupposes a quiet and sure possession of the city, and an already settled state of matters; there remains only the year 38 and the first months of the year 39. And even these first months of the year 39 are excluded, as, according to Dio Cassius, *i.e.*, Caligula apportioned Arabia *in* the second year of his reign; accordingly Aretas can hardly have possessed the conquered city up to the very end of that year, especially as the importance of the matter for the Oriental interests of the Romans made an early arrangement of the affair extremely probable. Every month Caligula became more dissolute and worthless; and certainly the securing of the dangerous East would on this account rather be accelerated than delayed. Accordingly, if the year 38² be ascertained as that of the flight of Paul, there is fixed for his conversion, between which and his flight a period of three years intervened (*Gal.* i. 18), the year 35.—AER. DION. 36, 37, U.C. 789, 790. *Paul labours as a preacher of the gospel in Damascus*, ix. 20–23; journey to Arabia and return to Damascus (see on

¹ See also his three articles in Herzog's *Encykl.* : *Aretas*, *Galaterbrief*, and *Zeitrechnung, neuest.*

² With this also agrees the number of the year AP of a Damascene coin of King Aretas, described by Eckhel and Mionnet, namely, in so far as that number (101) is to be reckoned according to the Pompeian era commencing with 690 U.C.,—and this is at any rate the most probable,—whence the year 38 may be safely assumed for the coinage. The circumstance that there are extant Damascene coins of Augustus and Tiberius, and also of Nero, but none of Caligula and Claudius (see Eckhel, I. 3, p. 330 f.), is unsatisfactory as evidence of a longer continuance of the city under the power of Aretas, and may be accidental.

ix. 19).—AER. DION. 38, U.C. 791. *His flight from Damascus and first journey to Jerusalem* (ix. 23–26 ff.), three years after his conversion, Gal. i. 18. From Jerusalem he makes his escape to Tarsus (ix. 29, 30).—AER. DION. 39–43, U.C. 792–796. *The churches throughout Palestine have peace and prosperity* (ix. 31); Peter makes a general journey of visitation (ix. 32), labours at Lydda and Joppa (ix. 32–43), converts Cornelius at Caesarea (x. 1–48), and returns to Jerusalem, where he justifies himself (xi. 1–18). Christianity is preached in Phoenicia, Cyprus, and Antioch, and in that city even to the Gentiles, on which account Barnabas is sent thither, who fetches Paul from Tarsus, and remains with him for one year in Antioch (xi. 19–26). In this year (43) Agabus predicts a general famine (xi. 27, 28).—AER. DION. 44, U.C. 797. After the execution of the elder James, Peter is imprisoned without result by Agrippa I., who dies in August 44 (xii. 1–23). In the fourth year of the reign of Claudius occurs the famine in Judaea (see on xi. 28), on account of which Paul (according to Acts, but not according to Gal. ii. 1) makes his second journey to Jerusalem (with Barnabas), whence he returns to Antioch (xi. 29, 30, and see on xii. 25).—AER. DION. 45–51, U.C. 798–804. In this period occurs the first missionary journey of the apostle with Barnabas (xiii. and xiv.), the duration of which is not indicated. Having returned to Antioch, Paul and Barnabas remain there χρόνον οὐκ ὀλίγον (xiv. 28).—AER. DION. 52, U.C. 805. The third journey of Paul to Jerusalem (with Barnabas) to the apostolic congress (xv. 1–29), according to Gal. ii. 1, fourteen years after the first journey. Having returned to Antioch, Paul and Barnabas separate, and Paul with Silas commences his second missionary journey (Acts xv. 30–41).—AER. DION. 53, 54, U.C. 806, 807. Continuation of this missionary journey through Lycaonia, Phrygia, and Galatia; crossing from Troas to Macedonia; journey to Athens and Corinth, where Paul met with Aquila banished in the year 52 by the edict of Claudius from Rome, and remained there more (see on xviii. 11) than a year and a half (xvi. 1–xviii. 18).—AER. DION. 55, U.C. 808. From Corinth Paul journeys to Ephesus, and thence by Caesarea to Jerusalem for the fourth time (xviii. 20–22), from which,

without staying, *he returns to Antioch* (xviii. 22), and thus closes his second missionary journey. He tarries there *χρόνον τινά* (xviii. 23), and then commences his third missionary journey through Galatia and Phrygia (xviii. 23), during which time *Apollos* is first at Ephesus (xviii. 24 ff.) and then at Corinth (xix. 1).—AER. DION. 56–58, U.C. 809–811. *Paul arrives on this journey at Ephesus* (xix. 1), where he labours for not quite three years (see on xix. 10). After the tumult of *Demetrius* (xix. 24–40) he journeys to Macedonia and Greece, and tarries there three months (xx. 1, 2).—AER. DION. 59, U.C. 812. Having returned in the spring from Greece to Macedonia (xx. 3), *Paul sails after Easter from Philippi to Troas* (xx. 6), and from Assos by way of Miletus (xx. 13–38), and Tyre (xxi. 1–6) to Ptolemais (xxi. 7), thence he journeys by Caesarea (xxi. 8–14) to Jerusalem for the fifth and last time (xxi. 15–17). Arriving shortly before Pentecost (xx. 16), he is after some days (xxi. 18–33) arrested and then sent to Felix at Caesarea (xxiii. 23–35).—AER. DION. 60, 61, U.C. 813, 814. *Paul remains a prisoner in Caesarea for two years* (from the summer of 59 to the summer of 61) until the departure of Felix, who leaves him as a prisoner to his successor Festus (xxiv. 27). *Festus*, after fruitless discussions (xxv., xxvi.), sends the apostle, who had appealed to Caesar, to Rome in the autumn (xxvii. 9), on which journey he winters at Malta (xxviii. 11).—That Felix had retired from his procuratorship before the year 62, is evident from Joseph. *Antt.* xx. 8. 9, according to which this retirement occurred while Pallas, the brother of Felix, was still a favourite of Nero, and while Burrus, the *praefectus praetorio*, was still living; but, according to Tac. *Ann.* xiv. 65, Pallas was poisoned by Nero in the year 62, and Burrus died in an early month of the same year (Anger, *de temp. rat.* p. 101). See also Ewald, p. 52 ff. Further, that the retirement of Felix took place after the year 60,¹ is highly probable from Joseph. *Vit.* § 3, and from *Antt.* xx. 8. 11. In the first passage Josephus informs us that he had

¹ Not in the year 58, as Lehmann (in the *Stud. und Krit.* 1858, p. 322 ff.) endeavours to establish, but without considering the passage in Joseph. *Vita* 3. See, besides, in opposition to Lehmann, Wieseler on *Gal.* p. 583 f.

journeyed to Rome μετ' εἰκοστὸν καὶ ἕκτον ἐνιαυτὸν of his life, in order to release certain priests whom Felix, during his (consequently then elapsed) procuratorship (καθ' ὃν χρόνον Φῆλιξ τῆς Ἰουδαίας ἐπετρόπευεν), had sent as prisoners thither. Now, as Josephus was born (*Vit.* § 1) in the first year of Caligula (*i.e.* in the year from 16th March 37 to 16th March 38), and so the completion of his 26th year fell in the year from 16th March 63 to 16th March 64, that journey to Rome is to be placed in the year 63,¹ for the sea was closed in the winter months until the beginning of March (*Veget. de re milit.* iv. 39). If, then, Felix had retired as early as the year 60, Josephus would only have interested himself for his unfortunate friends three years after the removal of the hated governor,—a long postponement of their rescue, which would be quite inexplicable. But if Felix resigned his government in the year 61,² it was natural that Josephus should first wait the result of the complaint of the Jews of Caesarea to the emperor against Felix (*Joseph. Antt.* xx. 8. 10); and then, when the unexpected news of the acquittal of the procurator came, should, immediately after the opening of the navigation in the year 63, make his journey to Rome, in order to release his friends the priests. Further, according to *Joseph. Antt.* xx. 8. 11, about the time of the entrance of Festus on office (κατὰ τὸν καιρὸν τοῦτον), *Poppaea*, the mistress of Nero, was already his wife (γυνή), which she became according to *Tac. Ann.* xiv. 59, *Suet. Ner.* 35, only in May of the year 62 (see *Anger, l.c.* pp. 101, 103). Now, if Festus had become already

¹ Wieseler, p. 98, following Clinton, Anger, and others, has defended the year 64. He appeals especially to a more exact determination of the age of Josephus, which is to be got from *Antt.* xx. 11. 3, where Josephus makes his 56th year coincide with the 13th year of Domitian (13th September 93 to 13th September 94). Accordingly, Josephus was born between 13th September 37 and 16th March 38, and therefore the above journey is to be referred not to the year 63, but, as he would not have entered upon it in the autumn, only to the year 64. But this proof is not convincing, as we are at all events entitled to seek the strictly exact statement of the birth of Josephus in the *Vita*, § 1 (16th March 37 to 16th March 38), and are not, by the approximate parallelism of *Antt.* xx. 11. 2, justified in excluding the period from 16th March to 13th September 37. Even if Josephus were born in March 37, his 56th year would still fall in the 13th year of Domitian.

² See also Laurent, *neutest. Studien*, p. 84 ff.

procurator in the year 60, we must either ascribe to the expression *κατὰ τὸν καιρὸν τοῦτον* an undue indefiniteness, extending even to inaccuracy, or in an equally arbitrary manner understand *γυνή proleptically* (Anger, Stölting), or as *uxor injusta* (Wieseler), which, precisely in reference to the twofold relation of Poppaea as the emperor's *mistress* and the emperor's *wife*, would appear unwarranted in the case of a historian who was recording the history of his own time. But if Festus became governor only in the summer of 61, there remains for *τὸν καιρὸν τοῦτον* a space of not quite one year, which, with the not sharply definite *κατὰ κ.τ.λ.*, cannot occasion any difficulty. The objection urged by Anger, p. 100, and Wieseler, p. 86, on *Gal.* p. 584 f., and in Herzog's *Encykl.* XXI. p. 557, after Pearson and Schrader, against the year 61, from Acts xxviii. 16,—namely, that the singular *τῷ στρατοπεδάρχῃ* refers to Burrus (who died in the spring of 62) as the *sole* praefectus praetorii at the period of the arrival of the apostle at Rome, for before and after his prefecture there were two prefects,—is untenable, because the singular in the sense of: the praefectus praetorii *concerned* (to whom the prisoners were delivered up), is quite in place. The other reasons against the year 61, taken from the period of office of Festus and Albinus, the successors of Felix (Anger, p. 101 ff.; Wieseler, p. 89 ff.), involve too much uncertainty to be decisive for the year 60. For although the entrance of Albinus upon office is not to be put later than the beginning of October 62 (see Anger, *l.c.*), yet the building (completion) of the house of Agrippa, mentioned by Joseph. *Antt.* xx. 8. 11, ix. 1, as nearly contemporaneous with the entrance of Festus on office, and the erection of the wall by the Jews over against it (to prevent the view of the temple), as well as the complaint occasioned thereby at Rome, might very easily have occurred from the summer of 61 to the autumn of 62; and against the brief duration of the high-priesthood of Kabi, scarcely exceeding a month on this supposition (Anger, p. 105 f.), the history of that period of rapid dissolution in the unhappy nation raises no valid objection at all.—AER. DION. 63, 64, U.C. 815–817. *Paul arrives in the spring of 62 at Rome*

(xxviii. 11, 16), *where he remains two years* (xxviii. 30), that is, *until the spring of 64, in further captivity.* Thus far the Acts of the Apostles.—On the disputed point of a second imprisonment, see on *Rom.* Introd. p. 15 ff.

REMARK 1.—The great conflagration of Rome under Nero broke out on 19th July 64 (*Tac. Ann.* xv. 41), whereupon commenced the persecution of the Christians (*Tac. Ann.* xv. 44). At the same time the abandoned Gessius Florus (64–66), the Nero of the Holy Land, the successor of the wretched Albinus, made havoc in Judaea.

REMARK 2.—The Book of Acts embraces the period from A.D. 31 to A.D. 64, in which there reigned as *Roman emperors*: (1) *Tiberius* (from 19th August 14), until 16th March 37; (2) *Caligula*, until 24th January 41; (3) *Claudius*, until 15th October 54; (4) *Nero* (until 9th June 68).

AUTHORITIES TO WHICH REFERENCE HAS BEEN MADE IN
THE FOLLOWING CHRONOLOGICAL TABLE.

Euseb. *Chronicon* in Mai *nova Collect.* VIII. p. 374 ff.—Hieron. *Chronic.* and *de vir. ill.* 5.—*Chronicon paschale*, ed. Dindorf.—Baronii *Annal. ecclesiast.* Rom. 1588, and later editions.—Petavius, *de doctrina tempor.* Par. 1627, in his *Opp.* Amst. 1640.—Cappelli *hist. apostolica illustr.* Genev. 1634, and later editions.—Usserii *Annal. V. et N. T.* Lond. 1650, and later editions.—Fried. Spanheim (the son of Fried. Spanh.), *de convers. Paulinae epocha fixa*, in his *Opp.* Lugd. Bat. 1701, III. p. 311 ff., and his *Hist. Eccl. N. T.* in his *Opp.* I. p. 534 ff.—Pearson, *Lection. in priora Act. capita*, and *Annales Paulin.* and in his *Opp. posthuma*, ed. Dodwell, Lond. 1688.—Tillemont, *Mémoires pour servir à l'histoire ecclés.* Par. 1693, Bruxell. 1694.—Basnage, *Annal. politico-eccles.* Roterod. 1706, I. p. 403 ff.—J. A. Bengel, *ordo tempor.* Stuttg. 1741, third edition, 1770.—Michaelis, *Einleit. in d. göttl. Schr. d. N. B.* II. § 169.—Vogel, *üb. chronol. Standpunkte in d. Lebensgesch. Pauli*, in Gabler's *Journ. für auserles. theol. Lit.* 1805, p. 229 ff.—Heinrich's *Prolegom.* p. 45 ff.—The Introductions of Hug, Eichhorn, and Bertholdt.—Süskind, *neuer Versuch über chronol. Standpunkte f. d. Ap. Gesch. u. f. d. Leben Jesu* in Bengel's *Arch.* I. 1, p. 156 ff., 2, p. 297 ff. Comp. the corrections in *Vermischte Aufsätze meist theol. Inhalts*, ed. C. F. Süskind, Stuttg. 1831.—J. E. Chr. Schmidt, *Chronol. d. Ap. Gesch.* in Keil's and Tzschirner's *Annal.* III. p. 128 ff.—Kuinoel, *Prolegom.* § 7.—Winer, *Realwörterb.* ed. 3, 1848.—De Wette, *Einl.* § 118.—Schrader, *Der Ap. Paulus*, I. Lpz. 1830.—Hemsen, *Der Ap. Paulus*, ed. Lücke, Gött. 1830 (agrees with Hug).—Koehler, *üb. d. Abfassungszeit d. epistol. Schriften im N. T. u. d. Apokalypse*, Lpz. 1830. Comp. the corrections in *Annalen der gesammten Theol.* Jun. 1832, p. 233 ff. (in Koehler's review of Schott's *Erörterung*, etc.).—Feilmoser, *Einl.* p. 308 ff.—Schott, *Isag.* § 48. Comp. the corrections in *Erörterung einiger wicht. chronol. Punkte in d. Lebensgesch. d. Ap. Paulus*, Jen. 1832.—Wurm, *üb. d. Zeitbestimmungen im Leben d. Ap. Paulus* in the *Tab. Zeitschr. f. Theol.* 1833, pp. 1 ff., 261 ff.—Olshausen, *bibl. Kommentar.* II.—Anger, *de tempor. in Act. ap. ratione*, Lpz. 1833.—Wieseler, *Chronologie d. apost. Zeitalt.* Gött. 1848, and *Kommentar z. Br. an d. Gal.* Gött. 1859, Excurs. p. 553 ff.; also in Herzog's *Encykl.* XXI. p. 552 ff.—Ewald, *Gesch. d. apost. Zeitalt.* ed. 3, 1868.—See also Göschen, *Bemerkungen zur Chronol. d. N. T.* in the *Stud. u. Krit.* 1831, p. 701 ff.—Sanclemente, *De vulgaris aerae emendatione*, Rom. 1793.—Ideler, *Handb. d. Chronol.* II. p. 366 ff.

SYNOPSIS OF THE DATES FIXED

	Eusebius.	Jerome.	Chronicon Paschale.	Baronius.	Petavius.	L. Cappellus.	Usher.	Spanheim.	Pearson.	Tillemont.	Basnage.	Bengel.	Michaëls.	Vogel.	Heinrichs.
Ascension of Christ, . . . 31	33	32	31	32	31	33	33	33	33	33	33	30	33	31	33
Stephen's martyrdom, 33 or 34	a. Claud.	32	31	37	33	38?	34	33	37	30	..	..	36?
Paul's conversion, . . . 35	..	33	a. Claud.	34	33	39	35	40	35	34	37	31	37?	33?	37?
Paul's first journey to Jerusalem, . . . 38	II. a. Claud.	37	36	42	38	43	38	37	40	33	..	36?	40
Paul's arrival at Antioch, 43	III. a. Claud.	41	40	42	43	43?	42	43	40	39	..	..	42?
Death of James, . . . 44	III.	42	41	41	44	..	44	44	44	42	about 44	..	43 or 44 44 or 46?
The famine, . . . 44	41	44	..	42	42	44	44	44	44	44	42	44	44	..	..
Paul's second journey to Jerusalem, ¹ . . . 44	46	42	41	44	44	44	44	44	42	41 to 44	44	44	44
Paul's first missionary journey, . . . 45-51	a. Claud.	44 to 47	42 to 45	44 45	45 46	..	44 47	44 46	45 47	45 46	..	44 to 47?	..
Paul's third journey to Jerusalem, to the apostolic Council, . . . 52	49	49	46	52	53	49	51	50	47	..	47?	47?
Paul commences his second missionary journey, . . 52	49	49	46	53	..	50	51	50	47	..	..	..
Expulsion of the Jews from Rome, . . . 52	..	49	..	49	49	49	54	..	52	49 to 52	51	..	54?	52?	52
Paul arrives at Corinth, . . 53	50	50	49	54	54?	52	52	51	48	54?	52?	52
Paul's fourth journey to Jerusalem (at Caesarea), and third missionary journey, 55	52 Cass.	52	51	56	54?	54	54	53	49	..	54?	54
Paul's abode at Ephesus, 55-58	53 to 55	52 to 54	51 53	56 59	56 58	54 57	54 57	53 55	50 52	..	..	..
Paul's fifth journey to Jerusalem, and imprisonment, 59	53 or 54	56	55	54	60	59	58	58	56	53	60	57?	60
Paul's removal from Caesarea to Rome, . . . 61	55	57	under Nero.	56	56	56	62	60	60	60	59	55	62	59?	62
Paul's two years' imprisonment at Rome, . . 62-64	..	up to Nero IV.	..	57 to 59	57 to 59	57 to 59	63 65	61 63	61 63	61 63	60 62	56 58	63 65	60 62	63 65

¹ Lehmann (in the *Stud. u. Krit.* 1858, p. 312 ff.) furnishes from this point onward the following dates:—Second journey to Jerusalem, 44; first missionary journey, 45 and 46; apostolic council, 47; second missionary journey, 48,—in 49 Paul arrives at Corinth; fourth journey to Jerusalem, 51; third missionary journey, 52, during which he remains at Ephesus from the autumn of 52 until 54, and in 55 proceeds to Macedonia and Greece; fifth journey to Jerusalem, and imprisonment, 56; removal from Caesarea to Rome, 58; imprisonment in Rome, 59 to 61.—These dates chiefly depend on the assumption that Felix had been recalled as early as the year 58.—Laurent, *neutest. Stud.* p. 94 ff., fixes, with me, on the year 61 as that of the departure of Felix and the voyage of the apostle.—Gerlach

BY DIFFERENT CHRONOLOGISTS.

Hug.	Eichhorn.	Bertholdt.	Süskind.	Schmidt.	Kuinoel.	Winer.	De Wette.	Schrader.	Koehler.	Fellmoser.	Schott.	Wurm.	Olshausen.	Anger.	Sanclimento and Ideler.	Wieseler.	Ewald.
31?	32	..	32	..	33	30?	..	35	36	33	33	..	33	31	29 Id.	30	33
..	37	..	32	..	37 or 38	37?	..	35	36	..	..	..	..	37	..	39?	38
35	37 or 38	40	32	41	40	38?	37 or 38	39	37	35	37	41	35	38	35 or 38	40	38
38	40 or 41	43	35	did not occur.	43	41	40 or 41 43 or 44	42	40	38	40	43	38	41	38 or 41	43	41
..	42	44	..	..	..	..	..	43	41	..	..	..	41	43 or 44 or 45?	..	44	44
44	44	43 or 44	..	..	43 or 44	44	44	44	41	..	44	..	..	44	..	44	44
44	44 or 45	44	47?	..	44	44	..	..	..	44	44	44	..	44	..	45	45 to 46
44	44	44	46	44	44	45	44 or 45	44	41	44	44	45	44	44	44 or 45 or 46?	44	45 to 46
..	45 ff.	..	46 ff.	..	..	..	..	44 to 46	45?	..	45 to 46 49 or 50	..	to 49	to about 48	..	45 to 47	48 to 51
52	52	52?	47?	55	52	51	50 or 51 51	47	51	52	..	46	52	51	52	about 50	52
53	53	53?	..	..	..	..	52 or 52	47	52	..	..	..	52	51	..	about 50	52
..	54?	52	about 48	about 54	52	52	52 and 54 52	49	52	53	52	not before 49	..	51 or 52	..	52	52
53	about 54	53	48	55?	52	52	53 or 53 53	49	52	53	52 or 53	49	53	52	..	52	53
55	56	55	50	..	Caes.	54	54 or 54	51	54	55	Caes.	51	55	54	56	54	55
56 to 58	57 to 59	55 to 58	50 to 52	..	..	55 to 57	54 or 55 ff.	51 ff.	to 57	55 to 57	54 to 56	54 to 56	56 and 57	54 to 57	..	54 to 57	to 58
59	60	58	53	59	57	58	58 or 59 60	59	58	58	59	58	60	58	60	58	59
61	62	60	55	61	59	60	61 or 61	61	60	60	61	60	62	60	62	60	61
62 to 64	63 to 65	61 to 63	..	62 to 64	60 to 62	61 to 63	62 to 64	62	61 to 63	61 to 63	62 to 64	61 to 63	63 to 65	61 to 63	63 to 65	61 to 64	62 to 64

(*Statthalter in Syrien und Judäa*, § 14) does not enter on the chronological question, but fixes on the year 60 or 61.—Holtzmann, *Judenth. u. Christenth.* p. 547 ff., agrees in essential points with our dates.—Stölting, *Beitr. z. Exeges. d. Paul. Br.* 1869, starting from the assumption that the fourteen years in Gal. ii. 1 are to be reckoned from the conversion to the composition of the Epistle, and that so likewise the fourteen years in 2 Cor. xii. 2 are to be determined, fixes for the conversion of Paul the year 40; for the first journey to Jerusalem, 43 (for the second, 45); for the third, 49; for the second missionary journey to Corinth, 50–52; for the fourth journey to Jerusalem, 52; for the arrest, 56; for the two years' imprisonment, 59 to 61.

Πράξεις τῶν ἀποστόλων.

B, Lachm. Tisch. have *πράξεις ἀποστόλων*. So also Born. Later enlargements of the title in codd.: Λουκᾶ εὐαγγελιστοῦ *πράξεις ἀποστόλων*, *al. αἱ πράξεις τῶν ἁγίων ἀποστόλων*. Peculiar to D; *πᾶσις ἀποστόλων*. **κ** has merely *πράξεις*, but at the close *πράξεις ἀποστόλων*. — The codex D is particularly rich in additions, emendations, and the like, which Bornemann has recently defended as the original text. Matth. ed. min. p. 1 well remarks: "Hic liber (the Book of Acts) in re critica est difficillimus et impeditissimus, quod multa in eo turbata sunt. Sed corruptiones versionum Syrarum, Bedae et scribae codicis D omnem modum excedunt." Tisch. justly calls the proceeding of Bornemann, "monstruosam quandam ac perversam novitatem."

CHAPTER I.

VER. 4. *συναλιζόμενος*] min. Euseb. Epiph. have *συναυλιζόμενος*. Recommended by Wetst. and Griesb. D has *συναλισκόμενος μετ' αὐτῶν*. Both are ineptly explanatory alterations. — Ver. 5. The order: *ἐν πνεύμ. βαπτ. ἁγίῳ*, adopted by Lachm., is not sufficiently attested by B **κ*** against A C E min. vss. Or. *al.* — Ver. 6. *ἐτηρώτων*] Lachm. Tisch. read *ἡρώτων*, according to A B C* **κ**, the weight of which, considering the frequency of both words in Luke, prevails. — Ver. 8. *μοι*] Lachm. Tisch. Bornem. read *μου*, decisively attested by A B C D **κ** Or. — Instead of *πάση*, Elz. Griesb. Scholz read *ἐν πάση*. But *ἐν* is wanting in A C* D min. Copt. Sahid. Or. Hilar. Inserted in accordance with the preceding. — Ver. 10. *ἐσθῆτι λευκῇ*] A B C **κ** min. Syr. Copt. Arm. Vulg. Eus. have *ἐσθήσει λευκαῖς*. Adopted by Lachm. and Tisch. The *Rec.* is the *usual* expression. Comp. on Luke xxiv. 4. — Ver. 13. Lachm. Tisch. Bornem. have the order *Ἰωάννης κ. Ἰάκωβος*, which is supported by A B C D **κ** min. vss., also Vulg. and Fathers. The *Rec.* is according to Luke vi. 14. — Ver. 14. After *προσευχῇ* Elz. has *καὶ τῇ δεήσει*, which, on decisive testimony, has been omitted by modern critics since Griesbach. A strengthening addition. — Ver. 15. *μαθητῶν*] A B C* **κ** min.

Copt. Sahid. Aeth. Arm. Vulg. Aug. have ἀδελφῶν: recommended by Griesb., and rightly adopted by Lach. and Tisch.; the *Rec.* is an interpretation of ἀδελφ., here occurring for the first time in Acts, in the sense of μαθητ. — Ver. 16. ταύτην is wanting in A B C* & min. and several vss. and Fathers. Deleted by Lachm. But the omission occurred because no express passage of Scripture immediately follows. — Ver 17. σύν] Griesb. Scholz, Lachm. Tisch. Born. read ἐν according to decisive testimony; σύν is an interpretation. — Ver. 19. Ἀκελδαμά] There are different modes of writing this word in the critical authorities and witnesses. Lachm. and Tisch. read Ἀκελδαμάχ, according to A B; Born. Ἀκελδαιμάχ according to D; & has Ἀχελθαμάχ. — Ver. 20. λάβοι] Lachm. Tisch. and Born. read λαβέτω according to A B C D & Eus. Chrys; λάβοι was introduced from the LXX. — Ver. 24. ὃν ἐξελ. ἐκ τούτ. τῶν δύο ἕνα] Elz. has ἐκ τούτ. τῶν δύο ἕνα ὃν ἐξελ., in opposition to greatly preponderating testimony. A transposition for the sake of perspicuity. — Ver. 25. τὸν κληρὸν] A B C* D (τόπ. τόν) Copt. Sahid. Vulg. Cant. Procop. Aug. read τὸν τόπον. Adopted by Lachm. Tisch. Born. (τόπον τόν). Rightly; the *Rec.* is a gloss according to ver. 17. — ἀρ' ἧς] Elz. Scholz read ἐξ ἧς. The former has preponderating testimony. — Ver. 26. αὐτῶν] A B C D** & min. vss. have αὐτοῖς. So Lachm. and Tisch. The dative not being understood gave place to the genitive. Others left out the pronoun entirely (Syr. Erp.).

Ver. 1. Τὸν μὲν πρῶτον λόγον ἐποίησ.] Luke calls his Gospel *the first history*, inasmuch as he is now about to compose a second. πρῶτος, in the sense of πρότερος. See on John i. 15. λόγος, *narrative, history*, or the like, what is contained in a book. So in Xen. *Ages.* 10. 3, *Anab.* iii. 1. 1, and frequently. See also Schweigh. *Lex. Herod.* II. p. 76; Creuzer *Symbol.* I. p. 44 ff. As to ποιεῖν used of mental products, comp. Plat. *Phaed.* p. 61 B: ποιεῖν μύθους, ἀλλ' οὐ λόγους. Hence λογοποιός = *ιστορικός*. Pearson, *ad Moer.* p. 244. μὲν, without a subsequent δέ. Luke has broken off the construction. Instead of continuing after ver. 2 somewhat as follows: "but this δεύτερος λόγος is to contain the further course of events after the Ascension,"—which thought he had before his mind in the μὲν, ver. 1,—he allows himself to be led by the mention of the apostles in the protasis to suppress the apodosis, and to pass on at once to the commencement of the history

itself. Comp. Winer, p. 535 [E. T. 720]; Buttm. *neut. Gr.* p. 313 [E. T. 365]; Kühner, *ad Xen. Anab.* i. 2. 1; Baeuml. *Partik.* p. 163 f. — *περὶ πάντων*] a popular expression of completeness, and therefore not to be pressed. — *ὧν ἤρξατο κ.τ.λ.*] *ὧν* is attracted, equivalent to *ᾧ*; and, setting aside the erroneous assertion that *ἤρξατο ποιεῖν* is equivalent to *ἐποίησε* (Grotius, Calovius, Valckenaer, Kuinoel), it is usually explained: "what Jesus began to do and to teach (*and continued*) *until the day*," etc., as if Luke had written: *ὧν ἀρχάμενος Ἰησοῦς ἐποίησε κ. ἐδίδαξεν ἄχρι κ.τ.λ.* Comp. xi. 4; Plat. *Legg.* vii. p. 807 D; Xen. *Anab.* vi. 4. 1; Lucian, *Somm.* 15; also Luke xxiii. 5, xxiv. 27, 47; Acts i. 22, viii. 35, x. 37. So also Winer, p. 577 [E. T. 775]; Buttm. p. 320 [E. T. 374]; Lekebusch, p. 202 f.¹ But Luke *has* not so written, and it is arbitrary thus to explain his words. Baumgarten, after Olshausen and Schneckenburger, has maintained that *ἤρξατο* denotes the whole work of Jesus up to His ascension as *initial and preparatory*, so that this second book is conceived as the *continuation* of that doing and teaching which was only *begun* by Jesus up to His ascension; as if Luke had written *ἤρξατο ποιῶν τε καὶ διδάσκων* (as Xen. *Cyr.* viii. 8. 2: *ἀρχομαι διδάσκων*, I shall begin my teaching, Plat. *Theact.* p. 187 A, *Menex.* p. 237 A; comp. Krüger, § 56. 5, A. 1). In point of fact, *ἤρξατο* is inserted according to the very frequent custom of the Synoptists, by which that which is done or said is in a vivid and graphic manner denoted according to its *moment of commencement*. It thus here serves to recall to the recollection from the Gospel all the several incidents and events up to the ascension, in which Jesus had *appeared* as doer and teacher. The reader is supposed mentally to realize from the Gospel all the scenes in which he has seen Jesus *come forward* as acting and teaching,—a *beginning* of the Lord, which occurred in the most various instances and varied ways up to the day of His ascent. The emphasis, moreover, lies on *ποιεῖν τε καὶ διδάσκειν*, which comprehends the *contents of the Gospel* (comp. Papias in Eus. iii. 39). It

¹ So also in substance Hackett, *Commentary on the Original Text of the Acts of the Apostles*, Boston, 1858, ed. 2.

may, consequently, be paraphrased somewhat thus: "*The first narrative I have composed of all that, by which Jesus exhibited His activity in doing and teaching during His earthly life up to His ascension.*" ποιεῖν precedes, comp. Luke xxiv. 19, because it was primarily the ἔργα of Jesus that demonstrated His Messiahship, John x. 38; Acts x. 38.

Ver. 2. *Until the day on which He was taken up, after that He had commissioned by means of the Holy Spirit the apostles whom He had chosen*, belonging to ὃν ἤρξατο κ.τ.λ. — ἄχρι ἣς ἡμέρας] a usual attraction, but to be explained as in ver. 22; Luke i. 20, xvii. 27; Matt. xxiv. 38. — ἐντειλάμενος] refers neither merely to the baptismal command, Matt. xxviii., nor merely to the injunction in ver. 4; but is to be left as general: *having given them charges*, "ut facere solent, qui ab amicis, vel etiam ex hoc mundo discedunt," Beza. — διὰ πνεύμ. ἁγίου] belongs to ἐντειλ. τοῖς ἀποστ.: *by means of the Holy Spirit*, of which He was possessor (Luke iv. 1, xiv. 18; John iii. 34, xx. 22), and by virtue of which He worked, as in general, so specially as regards His disciples (ix. 55). Yet it is not to be explained as: *by communication of the Spirit* (comp. Bengel), since this is not *promised* till afterwards; nor yet as: *quae agere deberent per Spir. S.* (Grot.), which the words cannot bear. Others (Syr. Ar. Aeth. Cyril, Augustine, Beza, Scaliger, Heumann, Kypke, Michaelis, Rosenmüller, Heinrichs, Kuinoel, Olshausen, de Wette) connect διὰ πνεύμ. ἁγ. with οὓς ἐξελέξατο, *quos per Sp. S. elegerat*. But there thus would result a hyperbaton which, without any certain example in the N. T. (Winer, p. 517 [E. T. 696]; Buttm. *neut. Gr.* p. 333 [E. T. 388]), would put a strong *emphasis*, and yet without any warrant in the context, on διὰ πν. ἁγίου (Plat. *Apol.* p. 19 D, *al.*; Dissen, *ad Dem. de cor.* p. 177 f.; and see on Rom. xvi. 27). — οὓς ἐξελέξ.] is added with design and emphasis; it is the significant premiss to ἐντειλάμ. κ.τ.λ. (*whom He had chosen to Himself*); for the earlier ἐκλογή on the part of Jesus was a necessary preliminary to their receiving the ἐντολή διὰ πν. ἁγ. — ἀνελήφθη] Luke ix. 51, xxiv. 51 (Elz.).

Ver. 3. Οἷς καί] *to whom also*. To the foregoing οὓς ἐξελέξ., namely, there is attached a corresponding incident, through

which the new intercourse, in which the ἐντειλάμενος κ.τ.λ. took place, is now set forth. — μετὰ τὸ παθεῖν αὐτόν] includes in it the death as the immediate result of the suffering (iii. 18, xvii. 3, xxvi. 23; Heb. xiii. 12). — δι' ἡμέρ. τεσσαράκ.] He showed Himself to them *throughout forty days*, not continuously, but *from time to time*, which is sufficiently indicated as well known by the preceding ἐν πολλ. τεκμηρίοις. — τὰ περὶ τῆς βασιλ. τοῦ Θεοῦ] speaking to them *that which related to the Messiah's kingdom* (which He would erect). The Catholics have taken occasion hence to assume that Jesus at this stage gave instructions concerning the hierarchy, the seven sacraments, and the like.—As to the *variation* of the narrative of the forty days from the narrative given in the Gospel, see on Luke xxiv. 50 f. This diversity presupposes that a not inconsiderable interval occurred between the composition of the Gospel and that of Acts, during which the tradition of the forty days was formed or at least acquired currency. The purposely chosen ὀπτανόμενος, *conspiciendum se praebens* (comp. Tob. xii. 19; 1 Kings viii. 8), corresponds to the changed corporeality of the Risen One (comp. the remark subjoined to Luke xxiv. 51), but does not serve in the least degree to remove that discrepancy (in opposition to Baumgarten, p. 12), as if it presupposed that Jesus, on occasion of every appearance, quitted “the sphere of invisibility.” Comp. the ὥφθη in Luke xxiv. 24; 1 Cor. xv. 5 ff.; comp. with John xx. 17; Acts i. 21 f., x. 41; Luke xxiv. 42 f.

Ver. 4. To the general description of the forty days' intercourse is now added (by the simple καί, *and*), in particular, the description of the two last interviews, ver. 4 f. and ver. 6 ff., after which the ἀνελήφθη took place, ver. 9. — συναλιζόμε. παρήγγ. αὐτοῖς] *while He ate with them, He commanded them.* συναλιζόμε. is thus correctly understood by the vss. (Vulg. : *convescens*), Chrysostom (τραπέζης κοινωνῶν), Theophylact, Oecumenius, Jerome, Beda, and others, including Casaubon. — συναλίσσθαι (properly, *to eat salt with one*) in the sense of *eating together*, is found in a Greek translator of Ps. cxli. 4, where συναλίσσῳ (LXX. : συνδύσω) corresponds to the Hebrew מִלֶּחֶם, also in Clem. *Hom.* 6, and Maneth. v. 339. As to the thing itself, comp. on x. 41. Usually the word is derived from συναλίσσειν, *to assemble* (Herod.

v. 15. 102; Xen. *Anab.* vii. 3. 48; Lucian, *Luct.* 7). It would then have to be rendered: *when He assembled with them.*¹ But against this it is decisive that the sense: *when He had assembled* with them, would be logically necessary, so that Luke must have written *συναλισθείς*. The conjecture of Hemsterhuis: *συναλιζόμενοις*, is completely unnecessary, although approved by Valckenaer. — *τὴν ἐπαγγελίαν τοῦ πατρός*] see on Luke xxiv. 49. Jesus means the *promise κατ' ἐξοχήν*, given by God through the prophets of the O. T. (comp. ii. 16), which (*i.e.* the realization of which) they were to wait for (*περιμένειν* only here in the N. T., but often in the classics); it referred to the *complete* effusion of the Holy Spirit, which was to follow only after His exaltation. Comp. John vii. 39, xv. 26, xiv. 16. Already during their earthly intercourse the *πνεῦμα ἅγ.* was communicated by Jesus to the disciples *partially* and *provisionally*. Luke ix. 55; John xx. 21, 22. — *ἦν ἡκούσατέ μου*] The oblique form of speech is changed, as frequently also in the classics (Stallb. *ad Protag.* pp. 322 C, 338 B, Kühner, § 850), with the increase of animation into the direct form, Luke v. 41, and elsewhere, particularly with Luke. See Buttm. *neut. Gr.* p. 330 [E. T. 385]. Bengel, moreover, aptly says: “Atque hic parallelismus ad arctissimum nexum pertinet utriusque libri Lucae,”—but not in so far as *ἦν ἡκούσ. μου* points back to Luke xxiv. 49 as to an *earlier* utterance (the usual opinion), but in so far as Jesus here, shortly before His ascension, gives the *same* intimation which was also given by Him on the ascension day (Luke xxiv. 49), directly before the ascent; although according to the Gospel the day of the resurrection coincides with that of the ascension. Therefore *ἦν ἡκούσ. μου* is to be considered as a reference to a former promise of the Spirit, *not recorded by Luke* (comp. John xiv. 16 f., xv. 26). — On *ἀκούειν τί τις*, see Winer, p. 187 [E. T. 249].

¹ Not as Luther (when He had assembled them), Grotius (“in unum recoligans qui dispersi fuerunt”), and most interpreters, including even Kuinoel and Olshausen (not Beza and de Wette), explain it, as if Luke had employed the *active*. This is grammatically incorrect; it must then have been *συναλίζων*, or, with logical accuracy (as Luther felt), *συναλίσας*.

Ver. 5. Reminiscence of the declaration of the Baptist, Luke iii. 16; John i. 33. "For on you the baptism of the Spirit will now soon take place, which John promised instead of his baptism of water." — βαπτισθήσεσθε] τὴν ἐπίχυσιν καὶ τὸν πλοῦτον τῆς χορηγίας σημαίνει., Theophyl.; Matt. iii. 11; Mark i. 8; Luke iii. 16; Acts xi. 16. Moreover, comp. on John i. 33. — οὐ μετὰ πολλ. ταύτ. ἡμέρ.] is not a transposition for οὐ πολὺ μετὰ ταύτ. ἡμέρ., but: *not after many of these* (now and, up to the setting in of the future event, still current) *days*. Comp. Winer, p. 152 [E. T. 201]. The position of the negative is to be explained from the idea of *contrast* (*not after many, but after few*). See Kühner, II. 628. On ταύτας, inserted between πολλ. and ἡμέρ., comp. Xen. *Anab.* iv. 2. 6, v. 7. 20, vii. 3. 30; Dem. 90. 11; Alc. 1. 14.

Ver. 6. Not *qui convenerant* (Vulgate, Luther, and others), as if what follows still belonged to the scene introduced in ver. 4; but, as is evident from συναλιζ., ver. 4, comp. with ver. 12, a *new* scene, at which the ascension occurred (ver. 9). The word of promise spoken by our Lord as they were eating (vv. 4, 5), occasioned (μὲν οὖν) the apostles to come together, and in common to approach Him with the question, etc. Hence: *They, therefore, after they were come together, asked Him.* Where this joint asking occurred, is evident from ver. 12.¹ To the μέν corresponds the δέ in ver. 7. — ἐν τῷ χρόνῳ κ.τ.λ.] The disciples, acquainted with the O. T. promise, that in the age of the Messiah the fulness of the Holy Spirit would be poured out (Joel iii. 1, 2; Acts ii. 16 ff.), saw in ver. 5 an indirect intimation of the now impending erection of the Messianic kingdom; comp. also Schneckenburger, p. 169. In order, therefore, to obtain quite certain information concerning this, their nearest and highest concern, they ask: "*Lord, if Thou at this time restorest the (fallen) kingdom to the people Israel?*" The view of Lightfoot, that the words were

¹ Concerning the *time* of the question, this expression ἐν τῷ χρόνῳ τούτῳ gives so far information that it must have occurred *very soon* after that meal mentioned in ver. 4, so that no discussions intervened which would have diverted them from this definite inquiry as to the time. Therefore it was probably on the same day. The τούτῳ is thus explained, which sounds as a fresh echo of that οὐ μιστὰ πολλ. ταύτ. ἡμ.

spoken in indignation ("itane nunc regum restitues Judaeis illis, qui te cruci affixerunt?"), simply introduces arbitrarily the point alleged. — εἰ] unites the question to the train of thought of the questioner, and thus imparts to it the indirect character. See on Matt. xii. 10, and on Luke xiii. 23. — ἐν τῷ χρ. τούτῳ] *i.e.* at this present time, which they think they might assume from ver. 4 f. — ἀποκαθιστ.] See on Matt. xvii. 11. By their τῷ Ἰσραὴλ they betray that they have not yet ceased to be entangled in Jewish Messianic hopes, according to which the Messiah was destined for the people of Israel as such; comp. Luke xxiv. 21. An artificial explanation, on the other hand, is given in Hofmann, *Schriftbew.* II. 2, p. 647. — The circumstance that, by the declaration of Jesus, ver. 4 f., their sensuous expectation was excited and drew forth such a rash question, is very easily explained just *after the resurrection*, and need occasion no surprise *before the reception of the Spirit itself*; therefore we have not, with Baumgarten, to impute to the disciples the *reflection* that the communication of the Spirit would be the necessary internal ground for all the shaping of the future, according to which idea their question, deviating from the tenor of the promise, would be precisely a sign of their understanding.

Ver. 7 f. Jesus refuses to answer the question of the disciples; not indeed in respect of the matter itself involved, but in respect of the *time* inquired after, as not befitting *them* (observe the emphatic οὐχ ὑμῶν); and on the contrary (ἀλλά) He turns their thoughts, and guides their interest to their future official equipment and destination, which alone they were now to lay to heart. Chrysostom aptly says: διδασκάλου τοῦτό ἐστι μὴ ἂν βούλεται ὁ μαθητής, ἀλλ' ἂν συμφέρει μαθεῖν, διδάσκειν. — χρόνους ἢ καιρούς] *times or*, in order to denote the idea still more definitely, *seasons*. καιρός is not equivalent to χρόνος, but denotes *a definite marked off portion of time with the idea of fitness*. See Thom. Mag. p. 489 f.; Tittm. *Synon. N. T.* p. 41. On ἧ, which is not equivalent to καί, comp. here Dem. Ol. 3: τίνα γὰρ χρόνον ἢ τίνα καιρὸν τοῦ παρόντος βελτίω ζητεῖτε; — ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ] *has established by means of His own plenitude of power.*

On ἐν, comp. Matt. xxi. 23.—*The whole declaration* (ver. 7) *is a general proposition*, the application of which to the question put by the disciples is left to them; therefore only in respect of this application is an *ad hanc rem perficiendam* to be mentally supplied with ἔθετο. Bengel, however, well observes: “*gravis descriptio reservati divini*,” and “*ergo res ipsa firma est, alias nullum ejus rei tempus esset.*” But this *res ipsa* was, in the view of *Jesus* (which, however, we have no right to put into the question of the *disciples*, in opposition to Hofmann, *Schriftbew.* II. 2, p. 647), the restoration of the kingdom, not for the natural, but for the spiritual Israel, comprehending also the believing Gentiles (Rom. iv. 9), for the Ἰσραὴλ τοῦ Θεοῦ (Gal. vi. 16); see Matt. viii. 11; John x. 16, 26, viii. 42 ff. *al.*; and already Matt. iii. 9.—δύναμιν ἐπελθ. τοῦ ἁγ. πν. ἐφ’ ὑμᾶς] *power, when the Holy Spirit has* (shall have) *come upon you*, Winer, p. 119 [E. T. 156].—μάρτυρες] namely, of my teaching, actions, and life, what ye all have yourselves heard and seen, v. 21 f., x. 39 ff.; Luke xxiv. 48; John xv. 27.—ἐν τε Ἱερουσαλ. . . τῆς γῆς] denotes the sphere of the apostles’ work in its commencement and progress, up to its most general diffusion; therefore τῆς γῆς is not to be explained of the *land*, but of the *earth*; and, indeed, it is to be observed that Jesus delineates for the apostles their sphere *ideally*. Comp. xiii. 47; Isa. viii. 9; Rom. x. 18; Col. i. 23; Mark xvi. 15.

Ver. 9. Καὶ νεφέλῃ] This καὶ *annexes what occurred after the ἐπήρθη* (*He was taken up*, on high, not yet immediately into heaven). The *cloud*, which received Him (into itself) from before their eyes, is the visible manifestation of the presence of God, who takes to Himself His Son into the glory of heaven. Comp. on Luke i. 35; Matt. xvii. 5. Chrysostom calls *this* cloud τὸ ὄχημα τὸ βασιλικόν.—Concerning the *ascension* itself, which was certainly *bodily*, but the occurrence of which has clothed itself with Luke in the traditionary form of an external visible event (according to Dan. vii. 13; comp. Matt. xxiv. 30, xxvi. 64), see remark subjoined to Luke xxiv. 51. The representation of the scene betrays a *more developed* tradition than in the Gospel, but not a special *design* (Schneckenburger: sanction of the foregoing promise and intimation;

Baumgarten : that the exalted Christ was to appear as *the acting subject properly speaking* in the further course of the Book of Acts). Nothing of this kind is indicated.

Vv. 10, 11. Ἀτενίζοντες ἦσαν] expresses continuance : *they were in fixed gazing*. To this (not to πορευομ. αὐτ.) εἰς τὸν οὐρανόν belongs. Comp. iii. 4, vi. 15, vii. 55, xi. 6, xiii. 9 ; 2 Cor. iii. 7, 13. τῷ οὐρανῷ might also have stood, Luke iv. 20, xxii. 56 ; Acts iii. 12, x. 4, xxiii. 1. See generally, Valck. *Schol.* p. 309 ff. Comp. Polyb. vi. 11. 7. Strangely erroneous is the view of Lange, *Apost. Zeitalt.* II. p. 12 : that ὥς is not temporal, but *as if* : “ they wished to fix the blue (?) heaven, which one cannot fix.” — πορευομένου αὐτοῦ] whilst *He*, enveloped by the cloud, *was departing* (into heaven). — καὶ ἰδού] as in Luke vii. 12, Acts x. 17 ; not as an anacoluthon, but : *behold also there !* See Nägelsbach, *z. Ilias*, p. 164, ed. 3. — The men are characterized as inhabitants of the heavenly world, *angels*,¹ who are therefore clothed in *white* (see on John xx. 12). — οἱ καὶ εἶπον] *who* (not only stood, but) *also said* : comp. ver. 3. — τί ἐστήκατε κ.τ.λ.] The meaning is : “ Remain now no longer sunk in aimless gazing after Him ; for ye are not for ever separated from this Jesus, who will so *come* even as ye have seen Him *go away* into heaven.” — οὕτως] *i.e.* in the same manner come down from heaven in a cloud as He was borne up. Comp. Matt. xxiv. 30. — On the emphasis οὕτως, δὲν τρόπον, comp. xxvii. 25 ; 2 Tim. iii. 8.

Ver. 12. The ascension took place on the *Mount of Olives*, which is not only here, but also in Luke xix. 29, xxi. 37, called Ἐλαιών (see on Luke xix. 29). Its locality is indicated in Luke xxiv. 50, not *differently* from, but *more exactly* than in our passage (in opposition to de Wette and others) ; and accordingly there is no necessity for the undemonstrable hypothesis that the Sabbath-day's journey is to be reckoned from Bethphage (Wieseler, *Synop.* p. 435). It is not the distance of the *place* of the ascension, but of the *Mount of Olives*, on

¹ According to Ewald, we are to think on Moses and Elias, as at the transfiguration. But if the tradition had meant *these*,—and in that case it would certainly have named them,—Luke would hardly have left them unnamed. Comp. rather Luke xxiv. 4 ; Acts x. 30.

which it occurred, that is meant. Luke here supposes that more precisely defined locality as already known; but if he had had any particular *design* in naming the Mount of Olives (Baumgarten, p. 28 f.: that he wished to lead their thoughts to the *future*, according to Ezek. xi. 23; Zech. xiv. 6), he must have *said* so, and could least of all presume that Theophilus would understand such a tacit prophetic allusion, especially as the Mount of Olives was already sufficiently known to him from the Gospel, xix. 29, xxi. 37, without any such latent reference. — σαββάτου ἔχον ὁδόν] *having a Sabbath's way*. The way is conceived as something which the mountain *has*, i.e. which is connected with it in reference to the neighbourhood of Jerusalem. Such is—and not with Wetstein and Kuinoel: ἔχειν pro ἀπέχειν—the correct view also in the analogous passages in Kypke, II. p. 8. The more exact determination of ὃ ἐστὶν ἐγγὺς Ἱερουσ. is here given; hence also the explanation of Alberti (*ad Luc.* xxiv. 13) and Kypke, that it expresses the extent of the mountain (*Sabbati constans itinere*), is contrary to the context, and the use of ἔχειν is to be referred to the general idea *conjunctum quid cum quo esse* (Herm. *ad Vig.* p. 753). — Α ὁδὸς σαββάτου, a journey permitted on the Sabbath¹ according to the traditionary maxims, was of the length of 2000 cubits. See on Matt. xxiv. 20. The different statements in Joseph. *Antt.* xx. 8. 6 (six stadia), and *Bell. Jud.* v. 2. 3 (five stadia), are to be considered as different estimates of the small distance. *Bethany* was fifteen stadia from Jerusalem (John xi. 16); see also Robinson, II. p. 309 f.; hence the locality of the ascension is to be sought for beyond the ridge of the mountain on its eastern slope.

Vv. 13, 14. Εἰσῆλθον] not: *into their place of meeting*, as Beza and others hold, but, in accordance with what immediately precedes: *into the city*. The simple style of a continued narrative. — τὸ ὑπερώον] הַלְעָ, the room directly under the flat roof, used for praying and for meetings (Hieros. Sotah, f. 24. 2). See Lightfoot, p. 11 f., and Vitringa, *Synag.* p. 145,

¹ According to Schneckenburger, in the *Stud. u. Krit.* 1855, p. 502, this statement presupposes that the ascension occurred on the Sabbath. But the inference is rash, and without any historical trace.

and concerning the word generally, which is very common with classical writers and not a compound, see Valckenaer, *Schol.* p. 317 f.; Lobeck, *Elem.* I. p. 452 f. It is here to be conceived as in a *private house*, whose possessor was devoted to the gospel, and not with de Dieu, Lightfoot, Hammond, Schoettgen, and Krebs, as an upper room in the *temple* (on account of Luke' xxiv. 53; see on that passage), because, considering the hatred of the hierarchy, the temple could neither be desired by the followers of Jesus, nor permitted to them as a place for their special closed meetings. Perhaps it was the same room as in John xx. 19, 26. — οὐ ἦσαν καταμ.] *where*, i.e. in which *they were wont to reside*, which was the place of their common abode. The following ὁ τε Πέτρος κ.τ.λ. is a supplementary more exact statement of the subject of ἀνέβησαν. According to Acts, it is expressly the Eleven only, who were present at the ascension. In the Gospel, xxiv. 33, comp. vv. 36, 44, 50, the disciples of Emmaus and others are not excluded; but according to Mark xvi. 14, comp. vv. 15, 19, 20, it is likewise only the Eleven.—As to the *list of the apostles*, comp. on Matt. x. 2–4; Mark iii. 17, 18; Luke vi. 14–16. — ὁ ζηλωτής] *the (formerly) zealot*. See on Matt. x. 4. — Ἰούδας Ἰακώβου] *the relationship* is arbitrarily defined as: *brother* of the (younger) James. It is: *son* of (an otherwise unknown) James. See on Luke vi. 15; John xiv. 22; and Huther on *Jude*, Introd. § 1. Already the Syriac gives the correct rendering. — ὁμοθυμαδόν] denotes no mere external being-together; but, as Luther correctly renders it: *unanimously*. Comp. Dem. *Phil.* IV. 147: ὁμοθυμαδὸν ἐκ μιᾶς γνώμης. So throughout in Acts and Rom. xv. 6. — σὺν γυναιξί] *along with women*; not: *cum uxoribus* (as Calvin holds);¹ they are partially known from the Gospels; Matt. xxvi. 56, 61; Luke viii. 2 f., xxiv. 10; Mark xv. 40 f. — καὶ Μαρία] *καί, also*, singles out, after the mention in general terms, an individual belonging to the class as worthy of special remark. See Fritzsche, *ad Marc.* p. 11. — ἀδελφοῖς] The unbelief (John vii. 5) of the four brothers-german of the Lord (see on Matt. xii. 46, xiii. 55; Mark vi. 3) was very probably

¹ See also Calovius and others, not uninterested in opposing celibacy.

overcome by His resurrection. Comp. on 1 Cor. xv. 7. Observe that here, *besides* the eleven apostles, *two* other classes are specified as assembled along with them (σύν . . . καὶ σύν), namely (a), *women*, including the mother of Jesus; and (b) the *brethren of Jesus*. Among the latter, therefore, none of those eleven can be *included*. This in opposition to Lange, Hengstenberg, and older commentators. Comp. on John vii. 3.

Ver. 15. Ἐν ταῖς ἡμέρ. ταύτ.] between the ascension and feast of Pentecost. — Πέτρος] even now asserting his position of primacy in the apostolic circle, already apparent in the Gospels, and promised to him by Jesus Himself. — τῶν ἀδελφῶν (see the critical notes) denotes, as very often in the Book of Acts and the Epistles, the *Christians* according to their brotherly fellowship; hence here (see the following parenthesis) both the apostles and the disciples of Jesus in the wider sense. — ὀνομάτ.] of *persons*, who are numbered. Comp. Ewald, *ad Apoc.* 3. 4. The expression is not good Greek, but formed after the Hebrew (Num. i. 2, 18, 20, iii. 40, 43). — There is no contradiction between the number 120 and the 500 brethren in 1 Cor. xv. 6 (in opposition to Baur and Zeller, who suppose the number to have been invented in accordance with that of the apostles: 12×10), as the appearance of Jesus in 1 Cor. *l.e.*, apart from the fact that it may have taken place in Galilee, was *earlier*, when many foreign believers, pilgrims to the feast, might have been present in Jerusalem, who had now left. Comp. Wieseler, *Synops.* p. 434, and see on 1 Cor. xv. 6; also Lechler, *apost. u. nachapost. Zeitalt.* p. 275 f.; Baumgarten, p. 29 f. — ἐπὶ τὸ αὐτό] *locally* united. Comp. ii. 1, iii. 1; Luke xvii. 35; Matt. xxii. 34; 1 Cor. vii. 5, xi. 20, xiv. 23; Hist. Susann. 14; often also in the LXX. and in Greek writers. See Raphel, *Polyb.*, and Loesner.

Vv. 16, 17. Ἄνδρες ἀδελφοί is more honourable and solemn than the simple familiar ἀδελφοί. See ii. 29, 37, vii. 2, *al.* Comp. Xen. *Anab.* i. 6. 6: ἄνδρες φίλοι. See generally Sturz, *Lex. Xen.* I. p. 238. — ἔδει] It could not but be an especial object with Peter to lay the foundation for his judgment, by urging that the destruction of Judas took place not accidentally, but *necessarily according to the counsel*

of God. — τὴν γραφὴν ταύτην] *this which stands written* (comp. on viii. 35) is not, with Wolf and Eckermann, to be referred to Ps. xli. 10 (John xiii. 18, xviii. 3), because otherwise that passage must have been adduced; but to the passages contained in ver. 20, which Peter has already in view, but which he only introduces—after the remarks which the vivid thoughts crowding on him as he names Judas suggest—at ver. 20 in connection with what was said immediately before. — ὅτι κατηρ.] ὅτι is equivalent to εἰς ἐκεῖνο, ὅτι (Mark xvi. 14; John ii. 18, ix. 17; 2 Cor. i. 18, *al.*). If Judas had not possessed the apostolic office, the γραφή referred to, *which predicted the very vacating of an apostolic post*, would not have been fulfilled in his fate. This fulfilment occurred in his case, *inasmuch as he was an apostle*. — τὸν κλῆρ. τῆς διακ. ταύτ.] *the lot of this (presenting itself in us apostles) ministry, i.e. the apostolic office*. Comp. Rom. xi. 13. ὁ κλῆρος is primarily *the lot* (ver. 26), then *that which is assigned by lot*, and then generally *what is assigned, the share*; just as in Greek writers. Comp. Acts viii. 21, xxvi. 18; Wisd. ii. 9, v. 5; Ecclus. xxv. 19. Baumgarten gratuitously would understand it as an antitype of the share of the twelve tribes in the land of Canaan. The genitive is to be taken *partitively* (*share in this ministry*), as the idea of apostolic fellowship, in which each κληρούχος has therefore his *partial possession* in the service, also occurs in the sequel (see vv. 22, 26). — λαγχάνειν here not, as in Luke i. 9, with the partitive genitive, but, as is usual (2 Pet. i. 1), with the accusative of the object. See Bernhardt, p. 176; Ellendt, *Lex. Soph.* II. p. 2. The word is the usual term for obtaining *by lot*, as in Luke i. 9; it next signifies generally to *obtain*, and is especially used of the receiving of public magistracies (Dem. 1306. 14; Plat. *Gorg.* p. 473 E). So here in reference to τ. κλῆρ. τ. διακ. ταύτ.; in which case, however, an allusion to a *hierarchical* constitution (Zeller) is excluded by the generality of the *usus loquendi* of the expressions, which, besides, might be suggested by the thought of the actual use of the lot which afterwards took place.

Ver. 18. *This person now acquired for himself a field for the wages of his iniquity*—a rhetorical indication of the fact exactly

known to the hearers: *for the money which Judas had received for his treason, a place, a piece of land, was purchased* (Matt. xxvii. 6–8). This *rhetorical* designation, purposely chosen on account of the *covetousness* of Judas,¹ clearly proves that ver. 18 is part of the speech of Peter, and not, as Calvin, Heinrichs, Kuinoel, Olshausen, and others think, a remark inserted by Luke. With regard to the expression of the fact itself, Chrys. correctly remarks: ἡθικὸν ποιεῖ τὸν λόγον καὶ λανθάνοντως τὴν αἰτίαν παιδευτικὴν οὖσαν ἀποκαλύπτει. To go further, and to assume—what also the fragment of Papias in Cramer's *Cat.* narrates—that the *death* of Judas took place *in the field itself* (Hofm. *Weissag. u. Erf.* II. p. 134; Baumg. p. 31; Lange), is not warranted by any indication in the purposely chosen form of representation. Others, such as Strauss, Zeller, de Wette, Ewald, have been induced by the direct literal tenor of the passage to assume a tradition *deviating* from Matthew (that Judas himself had actually purchased the field); although it is improbable in itself that Judas, on the days immediately following his treason, and under the pressure of its tragical event, should have made the purchase of a property, and should have chosen for this purchase the locality of Jerusalem, the arena of his shameful deed. — καὶ πρηνὴς γενόμεν., etc.] καὶ is the simple *and*, annexing to the infamous deed its bloody reward. By πρηνὴς γενόμεν.² κ.τ.λ., the death of Judas is represented as a violent *fall* (πρηνής, *headlong*: the opposite ὑπτίος, Hom. *Il.* xi. 179, xxiv. 11) and *bursting*. The particular circumstances are presupposed as well known, but are unknown to us. The usual mode of reconciliation with Matthew—that the rope, with which Judas hanged himself, broke, and that thus what is here related occurred—is an arbitrary attempt at harmonizing. Luke follows *another* tradition, of which it is not even certain whether it pointed to *suicide*. The twofold form of the tradition (and in Papias there occurs even a *third*³) does not render a tragical violent end of

¹ Beza aptly remarks that the mode of expression affirms “non quid conatus sit Judas, sed consiliorum ipsius eventum.”

² Which cannot be rendered *suspensus* (Vulgate, Erasmus, Luther, Castalio).

³ See on Matt. xxvii. 5, and comp. *Introd.* sec. 1.

Judas unhistorical in itself (Strauss, Zeller, and others), but only makes the *manner* of it uncertain. See, generally, on Matt. xxvii. 5. — ἐλάκησε] *he cracked*, burst in the midst of his body, — a rhetorically strong expression of *bursting with a noise*. Hom. *Il.* xiii. 616; Act. Thom. 37. — ἐξεχύθη] Comp. Ael. *Anim.* iv. 52: τὰ σπλάγχνα ἐξέχεαν.

Ver. 19. Not even these words are to be considered, with the above-mentioned expositors (also Schleierm. *Einl.* p. 372), as an inserted remark of Luke, but as part of the speech of Peter. For all that they contain belongs essentially to the complete description of the curse of the action of Judas: ἐγένετο forms with ἐλάκησε and ἐξεχύθη, ver. 18, one continuously flowing representation, and γνωστὸν . . . Ἱερουσ. is more suitable to rhetorical language than to that of simple narration. But τῇ ἰδίᾳ διαλέκτῳ αὐτῶν¹ and τοῦτ' ἔστι χωρ. αἴμ. are two explanations inserted by Luke, the distinction between which and Peter's own words might be trusted to the reader; for it is self-evident (in opposition to Lange and older commentators) that Peter spoke not Greek but *Aramaic*. — γνωστὸν ἐγέν.] namely, what is stated in ver. 18. — ὥστε] *so that*, in consequence of the acquisition of that field and of this bloody death of Judas becoming thus generally known. According to our passage, the name "field of blood" (נֶפֶשׁ לְרֵחַ, comp. Matt. xxvii. 8) was occasioned by the fact that Judas, with whose wages of iniquity the field was acquired, perished in a manner so bloody (according to others: on the field itself; see on ver. 18). The passage in Matthew, *l.c.*, gives another and more probable reason for the name. But it is by no means improbable that the name soon after the death of Judas became assigned, first of all, in popular use, to the field purchased for the public destination of being a *χωρίον ἐνταφῆναι* (Aeschin. i. 99; Matt. xxviii. 7); hence Peter might even now quote this name in accordance with the design of his speech. — διάλεκτος] (in the N. T. only in Acts), *a mode of speaking*, may express as well the more general idea of *language*, as the

¹ αὐτῶν: of the dwellers of Jerusalem (who spoke the *Aramaic* dialect), spoken from the standpoint of Luke and Theophilus, "quorum alter Graece scriberet alter legeret," Erasmus.

narrower one of *dialect*.¹ In both senses it is often used by Polybius, Plutarch, etc. In the older Greek it is *colloquium* (Plat. *Symp.* p. 203 A, *Theaet.* p. 146 B), *pronuntiatio* (Dem. 982. 18), *sermo* (Arist. *Poet.* 22). In all the passages of Acts it is *dialect*, and that, excepting at ii. 6, 8, the *Aramaic*, although it has this meaning not in itself, but from its more precise definition by the context.

Ver. 20. Γάρ] The tragic end of Judas was his withdrawal from the apostolic office, by which a new choice was now necessary. But both that withdrawal and this necessity are, as already indicated in ver. 16, to be demonstrated not as something accidental, but as divinely ordained.—The first passage is Ps. lxi. 26, freely quoted from memory, and with an intentional change of the plural (LXX. αὐτῶν), because its historical fulfilment is represented κατ' ἐξοχήν in Judas. The second passage is Ps. cix. 8, *verbatim* after the LXX. Both passages contain curses against enemies of the theocracy, as the antitype of whom Judas here appears.—The ἑπαιλις is not that χωρίον which had become desolate by the death of Judas (Chrysostom, Oecumenius, and others; also Strauss, Hofmann, de Wette, Schneckenburger), but it corresponds to the parallel ἐπισκοπή, and as the χωρίον is not to be considered as belonging to Judas (see on ver. 18), the meaning is: "Let his farm, i.e. in the antitypical fulfilment of the saying in the Psalm, the apostolic office of Judas, become desolate, forsaken by its possessor, and non-existent, i.e. let him be gone, who has his dwelling therein." — τὴν ἐπισκοπ.] the oversight (Lucian, *D. D.* xx. 8, frequently in the LXX. and Apocr.), the superintendence which he had to exercise, פקדון, in the sense of the πλήρωσις: the apostolic office. Comp. 1 Tim. iii. 1 (of the office of a bishop).

Vv. 21, 22. Οὖν] In consequence of these two prophecies, according to which the office of Judas had to be vacated, and

¹ Valckenaer well observes on the distinction between these two ideas: "Habent omnes *dialecti* aliquid inter se commune; habent enim omnes eandem *linguam matrem*, sed *dialectum* efficit, quod habent singulae peculiare sibi." The Greeks also employ φωνή in both senses (see also Clem. Al. *Strom.* i. 21, p. 404, Pott).

its transference to another is necessary. — τῶν συνελθόντων] dependent on *ἕνα*, ver. 22: one of the men who have gone along with us (ix. 39, x. 23, *al.*; Hom. *Il.* x. 224), who have taken part in our wanderings and journeys. Others: who have come together with us, assembled with us (Soph. *O. R.* 572; Polyb. i. 78. 4). So Vulgate, Beza, de Wette, but never so in the N. T. See on Mark xiv. 53. — ἐν παντὶ χρόνῳ, ἐν ᾧ] all the time, when. — εἰσῆλθε καὶ ἐξῆλθεν] a current, but not a Greek, designation of constant intercourse. Deut. xxviii. 19; Ps. cxxi. 8; 1 Sam. xxix. 6; 2 Chron. i. 10. Comp. John x. 9; Acts ix. 28. — ἐφ' ἡμᾶς] a brief expression for εἰσῆλθ. ἐφ' ἡμᾶς κ. ἐξῆλθ. ἀφ' ἡμῶν. See Valckenaer on the passage, and *ad Eurip. Phoen.* 536; Winer, p. 580 [E. T. 780]. Comp. also John i. 51. — ἀρξάμ. . . Ἰωάννου is a parenthesis, and ἕως τῆς ἡμέρας is to be attached to εἰσῆλθε . . . Ἰησοῦς, as Luke xxiii. 5. See on Matt. xx. 8. — ἕως τ. ἡμ. ἧς κ.τ.λ.] ἧς is not put by attraction for *ῆ*,—as the attraction of the dative, very rare even among the Greek writers (see Kühner, *ad Xen. Mem.* II. 2. 4), is without example in the N. T.,—but is the genitive of the definition of time (Matthiae, § 377. 2; Winer, p. 155 [E. T. 204]). So, too, in Lev. xxiii. 15; Bar. i. 19. Comp. Tob. x. 1; Susann. 15; Hist. Bel and Drag. 3. Hence also the expression having the preposition involved, ἄχρι ἧς ἡμέρας, ver. 2, comp. xxiv. 11. — μάρτυρα τῆς ἀναστ. αὐτοῦ] i.e. apostle, inasmuch as the apostles announce the resurrection of Jesus (1 Cor. xv.), the historical foundation of the gospel, as eye-witnesses, i.e. as persons who had themselves seen and conversed with the risen Jesus (comp. ii. 32, and see on ver. 8). — τούτων] is impressively removed to the end, pointing to those to be found among the persons present (*of those there*), and emphatically comprehending them (Dissen, *ad Dem. de cor.* p. 225).—Thus Peter indicates, as a requisite of the new apostle,¹ that he must have associated with the apostles (ἡμῖν) during the whole of the ministry of Jesus, from the time when

¹ And Luke relates this as faithfully and dispassionately as he does what is contained in x. 41. He would hardly have done so, if he had had the design imputed to him by Baur and his school, as such sayings of Peter did not at all suit the case of Paul.

John was still baptizing (ἀπὸ τοῦ βαπτ. Ἰωάνν.) until the ascension. That in this requirement, as Heinrichs and Kuinoel suppose, Peter had in view one of the Seventy disciples, is an arbitrary assumption. But it is evident that for the choice the apostles laid the entire stress on the *capacity of historical testimony* (comp. x. 41), and justly so, in conformity with the *positive contents* of the faith which was to be preached, and as the element of the new divine life was to be diffused. On the special subject-matter of the testimony (τῆς ἀναστ. αὐτοῦ) Bengel correctly remarks: "qui illud credidere, totam fidem susceperere." How Peter himself testified, may be seen at 1 Pet. i. 3. Comp. Acts ii. 32, iii. 15, iv. 33, v. 32, x. 40.

Ver. 23. Ἔστησαν] The subject is, as in vv. 24, 26, all those assembled. They had recognised in these two the conditions required by v. 21 f. "Ideo hic demum *sors* incipit, qua res gravis divinae decisioni committitur et immediata apostoli peragitur vocatio," Bengel. For this solemn act they are *put forward*. — Ἰωσήφ τ. καλ. Βαρσαβάν] Concerning him nothing further is known. For he is not identical (in opposition to Heinrichs and others, also Ullmann in the *Stud. u. Krit.* 1828, p. 377 ff.) with Joses Barnabas, iv. 36, against which opinion that very passage itself testifies; from it have arisen the name Ἰωσήν in B and Βαρνάβαν in D (so Bornemann). See also Mynster in the *Stud. u. Krit.* 1829, p. 326 f. Barsabas is a *patronymic* (son of Saba); *Justus* is a Roman surname (יוסט), adopted according to the custom then usual, see Schoettgen. — Nor is anything historically certain as to *Matthias*. Traditional notices in Cave, *Antiq. ap.* p. 735 ff. According to Eus. i. 12. 1, he was one of the Seventy. Concerning the apocryphal Gospel under his name, already mentioned by Origen, see Fabric. *Cod. apocr. N. T.* p. 782 ff. Apocryphal *Acta Andreae et Matthiae* may be seen in Tischend. *Act. apocr.* p. 132 ff.

Vv. 24, 25. Without doubt it was Peter, who prayed in the name of all present. The προσευξάμ. is contemporaneous with εἶπον: *praying* they said. See on Eph. i. 9. — κύριε] יהוה. Comp. iv. 29. In opposition to the view of Bengel, Olshausen, and Baumgarten, that the prayer is directed to

Jesus,—for which $\delta\upsilon\ \epsilon\acute{\xi}\epsilon\lambda\acute{\epsilon}\xi\omega$ is appealed to, because Christ chooses His own messengers,—xv. 7 is decisive, where the same Peter says expressly of God: $\epsilon\acute{\xi}\epsilon\lambda\acute{\epsilon}\xi\alpha\tau\omicron\ \delta\iota\alpha\ \tau\omicron\upsilon\ \sigma\tau\omicron\mu\alpha\tau\omicron\varsigma\ \mu\omicron\upsilon\ \acute{\alpha}\kappa\omicron\upsilon\sigma\alpha\iota\ \tau\grave{\alpha}\ \epsilon\theta\eta\eta$, etc., and then also calls God $\kappa\alpha\rho\delta\iota\omicron\gamma\nu\acute{\omega}\sigma\tau\eta\varsigma$ (comp. לִּקְרֹךְ , Jer. xvii. 10). By the decision of the lot the call to the apostleship was to take place, and the call is that of God, Gal. i. 15. God is addressed as $\kappa\alpha\rho\delta\iota\omicron\gamma\nu\acute{\omega}\sigma\tau$. because the object was to choose the *intrinsically* best qualified among the two, and this was a matter depending on the divine knowledge of the heart. The word itself is found neither in Greek writers nor in the LXX.—In $\lambda\alpha\beta\epsilon\acute{\iota}\nu\ \tau\omicron\upsilon\ \tau\omicron\pi\omicron\nu$ (see the critical notes) the ministry is considered as a *place*, as a *post* which the person concerned is to receive. Comp. Ecclus. xii. 12. — $\kappa\alpha\iota\ \acute{\alpha}\pi\omicron\sigma\tau\omicron\lambda\eta\varsigma$] designates more definitely the previous $\delta\iota\alpha\kappa\omicron\nu\lambda\iota\varsigma$. There is thus here, among the many instances for the most part erroneously assumed, a real case of an $\acute{\epsilon}\nu\ \delta\iota\alpha\ \delta\upsilon\omicron\upsilon\iota\nu$. See Fritzsche, *ad Matth.* p. 856 ; Nägelsb. z. *Ilias*, p. 361, ed. 3.— $\acute{\alpha}\phi'\ \eta\varsigma\ \pi\alpha\rho\acute{\epsilon}\beta\eta$] *away from which Judas has passed over*, to go to his own place. A solemn circumstantiality of description. Judas is vividly depicted, as he, forsaking his apostleship ($\acute{\alpha}\phi'\ \eta\varsigma$), has passed from that position to go to his own place. Comp. Ecclus. xxiii. 18 : $\pi\alpha\rho\alpha\beta\alpha\acute{\iota}\nu\omega\nu\ \acute{\alpha}\pi\omicron\ \tau\eta\varsigma\ \kappa\lambda\acute{\iota}\nu\eta\varsigma\ \alpha\upsilon\tau\omicron\upsilon$.— $\pi\omicron\rho\epsilon\upsilon\theta$. $\epsilon\acute{\iota}\varsigma\ \tau$. $\tau\omicron\pi$. τ . $\acute{\iota}\delta\iota\omicron\nu$] denotes the end destined by God for the unworthy Judas as his own, to which he must come by his withdrawal from the apostolic office. But the meaning of $\acute{\omicron}\ \tau\omicron\pi\omicron\varsigma\ \acute{\omicron}\ \acute{\iota}\delta\iota\omicron\varsigma$ (the *expression* is purposely chosen as correlative to $\tau\omicron\nu\ \tau\omicron\pi\omicron\nu\ \tau$. $\delta\iota\alpha\kappa$. etc.) is not to be decided from the linguistic use of $\tau\omicron\pi\omicron\varsigma$, as $\tau\omicron\pi\omicron\varsigma$ may denote *any* place, but entirely from the context. And this requires us to understand by it *Gehenna*, which is conceived as the place to which Judas, according to his individuality, belongs. As his treason was so frightful a crime, the hearers could be in no doubt as to the $\tau\omicron\pi\omicron\varsigma\ \acute{\iota}\delta\iota\omicron\varsigma$. This explanation is also required for the completeness and energy of the speech, and is itself confirmed by analogous rabbinical passages; see in Lightfoot, *e.g.* *Baal Turim*, on Num. xxiv. 25 : “Balaam ivit in locum suum, *i.e.* in Gehennam.” Hence the explanations are to be rejected which refer $\tau\omicron\pi$. $\acute{\iota}\delta\iota\omicron\varsigma$ to the *habitation* of Judas (Keuchen, Molden-

hauer, Krebs, Bolten), or to that *χωρίον*, where he had perished (Elsner, Zeller, Lange, Baumgarten, and others), or to the "*societas, quam cum sacerdotibus ceterisque Jesu adversariis inierat*" (Heinrichs). Others (Hammond, Homberg, Heumann, Kypke, comp. already Oecumenius) refer *πορευθῆναι* . . . *ἰδιον* even to the *successor* of Judas, so that the *τόπ. ἰδιος* would be the apostleship destined for him. But such a construction would be involved (*πορευθ.* would require again to be taken as an object of *λαβεῖν*), and after *λαβεῖν* . . . *ἀποστολῆς* tautological. The reading *δίκαιον* (instead of *ἰδιον*) in A hits the correct meaning. The contrast appears in Clem. *Cor.* I. 5 as to Paul: *εἰς τὸν ἅγιον τόπον ἐπορεύθη*, and as to Peter: *εἰς τὸν ὀφειλόμενον τόπον τῆς δόξης*. Comp. Polyc. *Phil.* 9; Ignat. *Magn.* 5.

Ver. 26. *And they* (namely, those assembled) *gave for them* (*αὐτοῖς*, see the critical notes) *lots*—*i.e.* tablets, which were respectively inscribed with one of the two names of those proposed for election—namely, into the vessel in which the lots were collected, Lev. xvi. 8. The expression *ἔδωκαν* is opposed to the idea of *casting lots*; comp. Luke xxiii. 34 and parallels. — *ἔπεσεν ὁ κλῆρος*] *the lot* (giving the decision by its falling out) *fell* (by the shaking of the vessel, *πάλλειν*; comp. Hom. *Il.* iii. 316. 324, vii. 181, *Od.* xi. 206, *al.*). — *ἐπὶ Ματθ.]* *on Matthias*, according to the figurative conception of the lot being shaken *over* both (Hom. *Od.* xiv. 209; Ps. xxii. 19, *al.*). Comp. LXX. Ezek. xxiv. 6; John i. 7. — *This decision by the θεία τύχη* (Plat. *Legg.* vi. 759 C; comp. Prov. xvi. 33) *of the lot* is an *Old Testament* practice (Num. xxvi. 52 ff.; Josh. vii. 14; 1 Sam. x. 20; 1 Chron. xxiv. 5, xxv. 8; Prov. xvi. 33; comp. also Luke i. 9), suitable for the time *before the effusion of the Spirit*, but not recurring *afterwards*, and therefore not to be justified in the Christian congregational life by our passage. — *συγκατεψηφ. μετὰ τ. ἑδδ. ἀπ.]* *he was numbered along with¹ the eleven apostles*, so that, in consequence of that

¹ *συγκαταψηφίζεσθαι* in this sense, thus equivalent to *συμψηφίζεσθαι* (xix. 19), is not elsewhere found; D actually has *συνιψηφίσθη* as the result of a correct explanation. The word is, altogether, very rare; in Plut. *Them.* 21 it signifies *to condemn with*. Frequently, and quite in the sense of *συγκαταψηφ.* here, *συγκαταριθμῖσθαι* is found. N* has only *κατιψηφίσθη*. So also *Constitt. ap.* vi. 12. 1.

decision by lot, he was *declared* by those assembled to be the *twelfth* apostle. Bengel correctly adds the remark: "Non dicuntur manus novo apostolo impositae, erat enim prorsus immediate constitutus." It is otherwise at vi. 6. — The view which doubts the *historical character* of the supplementary election at all (see especially Zeller), and assumes that Matthias was only elected at a later period after the gradual consolidation of the church, rests on presuppositions (it is thought that the event of Pentecost must have found the number of the apostles complete) which break down in presence of the naturalness of the occurrence, and of the artless simplicity of its description.

CHAPTER II.

VER. 1. ἅπαντες ὁμοθυμαδόν] Lachm. and Tisch. read πάντες ὁμοῦ, after A B C* s, min. Vulg. Correctly: the ὁμοθυμαδόν, so very frequent in the Acts, unintentionally supplanted the ὁμοῦ found elsewhere in the N. T. only in John; πάντες (which is wanting in s*) critically goes along with the reading ὁμοῦ. — Ver. 2. καθήμενοι] Lachm. Tisch. Born. read καθεζόμενοι, according to C D. The *Recepta* (comp. on xx. 9) is more usual in the N. T., and was accordingly inserted. — Ver. 3. ὡσεὶ] is wanting only in s*. — ἐκάθισεν] Born., following D* s*, Syr. utr. Arr. Copt. Ath. Did. Cyr., reads ἐκάθισαν. A correction occasioned by γλῶσσαι. — Ver. 7. After ἐξίσταντο δὲ Elz. has πάντες, which Lachm. Scholz, Tisch. Born. have erased, following B D, min. and several vss. and Fathers. From ver. 12. — πρὸς ἀλλήλους] is wanting in A B C s, 26, Copt. Sahid. Aeth. Vulg. Theodoret. Deleted by Lachm. and Tisch. It was, as self-evident, easily passed over. Its genuineness is supported by the reading πρὸς ἀλλήλους, ver. 12, instead of ἄλλος πρὸς ἄλλον, which is found in 4, 14, *al.*, Aeth. Vulg. Chrys. Theophyl., and has manifestly arisen from this passage. — Ver. 12. τί ἂν θέλοι τοῦτο εἶναι] Lachm. Born. read τί θέλει τοῦτο εἶναι, following A B C D, min. Chrys.: A has θέλει after τοῦτο. But after λέγειν the direct expression was most familiar to the transcribers (comp. ver. 7). — Ver. 13. διαχλευάζοντες] Elz. reads χλευάζοντες, against preponderating testimony. — Ver. 16. Ἰωήλ] Tisch. and Born. have deleted this word on too weak authority (it is wanting among the codd. only in D). — Ver. 17. ἐνυπνίσις] Elz. reads ἐνύπνια, against decisive codd. From LXX. Joel iii. 1. — Ver. 22. αὐτοί] Elz. reads καὶ αὐτοί. But Lachm. and Tisch. have correctly deleted καί, in accordance with A B C* D E s, min. and several vss. and Fathers. καί, both after καθὼς and before αὐτοί, was very familiar to the transcribers. — Ver. 23. After ἔκδοτον Elz. and Scholz read λαβόντες, which is wanting in A B C s*, min. and several vss. and Fathers. An addition to develop the construction. — Instead of χειρῶν, Lachm. Tisch. Born. have χειρὸς, following A B C D s, min. Syr. p. Aeth. Ath. Cyr. And justly, as χειρῶν was evidently inserted

for the sake of the following *ἀνόμων*. — Ver. 24. *θανάτου*] D, Syr. Erp. Copt. Vulg. and several Fathers read *ἄδου*. So Born. From vv. 27, 31. — Ver. 27. *ἄδου*] Lachm. Born. and Tisch. read *ἄδην*, which was already recommended by Griesb., in accordance with A B C D \aleph , min. Clem. Epiph. Theophyl. As in the LXX. Ps. xvi. 10, the reading is also different, A having *ἄδου* and B *ἄδην*; the text here is to be decided merely by the preponderance of testimonies, which favours *ἄδην*. — Ver. 30. Before *καθίσαι*, Elz. Scholz, Born. read *τὸ κατὰ σάρκα ἀναστήσειν τὸν Χριστόν*, which is wanting in A B C D** \aleph , min. and most vss. and several Fathers, has in other witnesses considerable variation, and, as already Mill correctly saw, is a marginal gloss inserted in the text. — Instead of *τοῦ θρόνου*, Lachm. Born. Tisch. read *τὸν θρόνον*, according to A B C D \aleph , min. Eus. This important authority, as well as the circumstance that *ἐπὶ* with the *genitive* along with *καθίζειν* is very usual in the N. T. (comp. Luke xxii. 20; Acts xii. 21, xxv. 6, 17; Matt. xix. 28, xxiii. 2, xxv. 31), decides for the *accusative*. — Ver. 31. *κατελείφθη*] A B C D E \aleph , min. and several Fathers read *ἐγκατελείφθη*. Recommended by Griesb., and adopted by Lachm. Tisch. Born. From ver. 27. Therefore not only is *ἄδην* (instead of *ἄδου*) read by Tisch., but also after *κατελείφθη* there is read by Elz. *ἡ ψυχὴ αὐτοῦ*, for the omission of which the authorities decide. — *οὔτε . . . οὔτε* is according to important testimony to be received, with Lachm. Tisch. Born., instead of *οὐ . . . οὐδέ*, as the reading given in the text appears likewise to have been formed from ver. 27. — Ver. 33. *ὑμεῖς*] Elz. Scholz have *νῦν ὑμεῖς*. But, according to A B C* D \aleph , min. and many vss. and Fathers, Lachm. Born. Tisch. have erased *νῦν*, which is an addition by way of gloss. — Ver. 37. *ποιήσωμεν*] *ποιήσωμεν* is found in A C E \aleph , min. Fathers. But the deliberative subjunctive was the more usual. Comp. on iv. 16. — Ver. 38. *ἔφη*] is, with Lachm. and Tisch., to be erased, as it is entirely wanting in B min. Vulg. ms. Aug., and other witnesses read *φησὶν*, which they have partly after *μετανοήσ.* (A C \aleph , 15, *al.*), partly after *αὐτοῦς* (D). A supplementary addition. — Ver. 40. *διεμαρτύρατο*] Elz. Scholz read *διεμαρτύρετο*, against decisive testimony. A form modelled after the following imperfect — Ver. 41. After *οὖν*, Elz. Scholz read *ἀσμένως*, which Lachm. and Tisch. have deleted, in accordance with far preponderating testimony. A strengthening addition. — Ver. 42. *καὶ* before *τῇ κλάσει* is rejected by decisive testimony (erased by Lachm. Tisch. Born.). — Ver. 43. *ἐγένετο*] Lachm. Tisch. Born. read *ἐγίνετο*, according to A B C D \aleph , min. Vulg. Copt. Syr. utr. This considerable attestation prevents us from assuming a formation

resembling what follows; on the contrary, ἐγένετο has been inserted as the more usual form. — Ver. 47. τῇ ἐκκλησίᾳ] is wanting in A B C s, Copt. Sahid. Aeth. Arm. Vulg. Cyr. Deleted by Lachm., after Mill and Bengel. It was omitted for the sake of conformity to ver. 41, because ἐπὶ τὸ αὐτό, iii. 1, was considered as still belonging to ii. 47, and therefore iii. 1 began with Περὶ δὲ (so Lachm.).

Ver. 1.¹ *When the day of Pentecost became full, i.e. when the day of Pentecost had come, on the day of Pentecost.* The day is, according to the Hebrew mode (see Gesen. *Thes. s.v.* מָלֵא), conceived as *a measure* to be filled up (comp. also ix. 23; Luke ii. 6, xxii. 9, 51, and many similar passages in the N. T. and in the Apocrypha); so long as the day had not yet arrived, but still belonged to the future, the measure was not yet filled, but *empty*. But as soon as it appeared, the fulfilment, the making the day full, the συμπλήρωσις (comp. 3 Esdr. i. 58; Dan. ix. 2) therewith occurred; by which, without figure, is meant the realization of the day which had not hitherto become a reality. The expression itself, which concerns the definite individual day, is at variance with the view of Olshausen and Baumgarten, who would have *the time from Easter* to be regarded as becoming full. Quite without warrant, Hitzig (*Ostern und Pfingst*, p. 39 f.) would place the occurrence not at Pentecost at all. See, in opposition to this, Schneckenb. p. 198 f. — ἡ πεντηκοστή] is indeed originally to be referred to the ἡμέρα understood; but this supplementary noun had entirely fallen into disuse, and the word had become quite an independent substantive (comp. 2 Macc. xii. 32). πεντηκοστή also occurs in Tob. ii. 1, quite apart from its numeral signification, and ἐν τῇ πεντηκοστῇ ἑορτῇ is there: *on the Pentecost-feast*. See Fritzsche *in loc.* The feast of Pentecost, חַג הַקִּיץ, Deut. xvi. 9, 10 (ἀγία ἑπτὰ ἑβδομάδων, Tob. *l.c.*), was one of the three great festivals, appointed as the *feast of the grain-harvest* (Ex. xxiii. 16; Num. xxviii. 26), and subsequently, although we find no mention of this in Philo and Josephus (comp. Bauer in the *Stud. u. Krit.* 1843, p. 680), regarded also

¹ Concerning the Pentecostal occurrence, see van Hengel, *de gave der talen, Pinksterstudie*, Leid. 1864.

as the celebration of the giving of the law from Sinai, falling (Ex. xix. 1) in the third month (Danz in Meuschen, *N. T. ex Talm. ill.* p. 741; Buxt. *Synag.* p. 438). It was restricted to one day, and celebrated on the fiftieth day after the first day of the Passover (Lev. xxiii. 15, 16); so that the second paschal day, *i.e.* the 16th of Nisan, the day of the sheaf offering, is to be reckoned as the first of these fifty days. See Lightfoot and Wetstein *in loc.*; Ewald, *Alterth.* p. 476 f.; Keil, *Archäol.* § 83. Now, as in that year the Passover occurred on the evening of Friday (see on John xviii. 28), and consequently this Friday, the day of the death of Jesus, was the 14th of Nisan, Saturday the 15th, and Sunday the 16th, the tradition of the ancient church has very correctly placed the first Christian Pentecost *on the Sunday*.¹ Therefore the custom—which, besides, cannot be shown to have existed at the time of Jesus—of the *Karaites*, who explained שבת in Lev. xxiii. 15 not of the first day of the Passover, but of the Sabbath occurring in the paschal week, and thus held Pentecost *always* on a Sunday (Ideler, II. p. 613; Wieseler, *Synop.* p. 349), is to be left entirely out of consideration (in opposition to Hitzig); and it is not to be assumed that the disciples might have celebrated *with the Karaites* both Passover and Pentecost.² But still the question arises: *Whether Luke himself conceived of that first Christian Pentecost as a Saturday or a Sunday?* As he, following with Matthew and Mark the Galilean tradition, makes the Passover occur already on Thursday evening and be partaken of by Jesus Himself, and accordingly makes the Friday of the crucifixion the 15th of Nisan; so he must necessarily—but just as erroneously—have conceived of this first πεντηκοστή as a *Saturday* (Wieseler, *Chronol. d. apost. Zeitalt.* p. 19), unless we should assume that he may have had no other conception of the day of Pentecost than that which was in conformity with the Christian custom of the *Sunday* celebration of Pentecost; which, indeed, does not correspond with

¹ In opposition to the view of Hupfeld, *de primitiva et vera festorum ap. Hebr. ratione*, Hal. 1852, who will have the fifty days reckoned from the *last* paschal day; see Ewald, *Jahrb.* IV. p. 134 f.

² See also Vaihinger in Herzog's *Encykl.* XI. p. 476 f.

his account of the day of Jesus' death as the 15th Nisan, but shows the correctness of the Johannine tradition. — ἦσαν πάντες ὁμοῦ ἐπὶ τὸ αὐτό] Concerning the text, see the critical remarks; concerning ἐπὶ τὸ αὐτό, see on i. 15. These πάντες, *all*, were not merely the apostles, but *all the followers of Jesus then in Jerusalem*, partly natives and partly strangers, including the apostles. For, first of all, it may certainly be presumed that on the day of Pentecost, and, moreover, at the hour of prayer (ver. 15), not the apostles alone, but with them also the other μαθηταί—among whom there were, without doubt, many foreign pilgrims to the feast—were assembled. Moreover, in ver. 14 the apostles are distinguished from the rest. Further, the πάντες, designedly added, by no means corresponds to the small number of the apostles (i. 26), especially as in the narrative immediately preceding mention was made of a much greater assembly (i. 15); it is, on the contrary, designed—because otherwise it would have been superfluous—to indicate a *still greater* completeness of the assembly, and therefore it may not be limited even to the 120 persons alone. Lastly, it is clear also from the prophetic saying of Joel, adduced in ver. 16 ff., that the effusion of the Spirit was not on the apostles merely, but on *all* the new people of God, so that ἅπαντες (ver. 1) must be understood of *all the followers of Jesus* (of course, according to the latitude of the popular manner of expression).

Ver. 2 describes what preceded the effusion of the Spirit as an audible σημεῖον—a sound occurring unexpectedly from heaven as of a violent wind borne along (comp. πνεῦμα βίαιον, Arrian. *Exp. Al.* ii. 6. 3; Pausan. x. 17. 11). The wonderful sound is, by the comparison (ὥσπερ) with a violent wind, intended to be brought home to the conception of the reader, but not to be represented as an actual storm of wind (Eichhorn, Heinrichs), or gust (Ewald), or other natural phenomenon (comp. Neander, p. 14).¹ Comp. Hom. *Od.* vi. 20. — οἶκον] is not arbitrarily and against N. T. usage to be limited to the room (Valckenaer), but is to be understood of a *private house*, and,

¹ Lightfoot aptly remarks: "Sonus venti vehementis, sed absque vento; sic etiam linguae igneae, sed absque igne."

indeed, most probably of the same house, which is already known from i. 13, 15 as the meeting-place of the disciples of Jesus. Whether it was the very house in which Jesus partook of the last supper (Mark xiv. 12 ff.), as Ewald conjectures, cannot be determined. If Luke had meant the *temple*, as, after the older commentators, Morus, Heinrichs, Olshausen, Baumgarten, also Wieseler, p. 18, and Lange, *Apost. Zeitalt.* II. p. 14, assume, he must have *named* it; the reader could not have *guessed* it. For (1) it is by no means necessary that we should think of the assembly on the first day of Pentecost and at the time of prayer just as in the temple. On the contrary, ver. 1 describes the circle of those met together as closed and in a manner separatist; hence a place in the temple could neither be wished for by them nor granted to them. Nor is the opinion, that it was the temple, to be established from Luke xxiv. 53, where the mode of expression is popular. (2) The supposition that they were assembled in the temple is not required by the great multitude of those that flocked together (ver. 6). The private house may have been in the neighbourhood of the temple; but not even this supposition is necessary, *considering the miraculous character of the occurrence*. (3) It is true that, according to Joseph. *Antt.* viii. 3. 2, the principal building of the temple had thirty halls built around it, which he calls *οἶκους*; but could Luke suppose Theophilus possessed of this special knowledge? "But," it is said, (4) "the solemn inauguration of the church of Christ then presents itself with imposing effect *in the sanctuary of the old covenant*," Olshausen; "the new spiritual temple must have . . . proceeded from the envelope of the old temple," Lange. But this locality would need first to be proved! If this inauguration did *not* take place in the temple, with the same warrant there might be seen in this an equally imposing indication of the entire severance of the new theocracy from the old. Yet Luke has indicated neither the one nor the other idea, and it is not till ii. 44 that the visit to the temple emerges in his narrative.—Kaiser (*Commentat.* 1820, pp. 3–23; comp. *bibl. Theol.* II. p. 41) infers from *ἦσαν . . . ἐπὶ τὸ αὐτό*, ver. 1, as well as from *οἶκος, καθήμενοι, οὐ μεθύουσιν*, ver. 15, etc., that this Christian

private assembly, at the first feast of Pentecost, had for its object the celebration of the Agapae. Comp. Augusti, *Denkwürdigkeiten aus der christl. Arch.* IV. p. 124. An interpretation arbitrarily put into the words. The sacredness of the festival was in itself a sufficient reason for their assembling, especially considering the deeply excited state of feeling in which they were, and the promise which was given to the apostles for so near a realization. — οὗ ἦσαν καθεζόμενοι] *where, that is, in which they were sitting.* We have to conceive those assembled, ere yet the hour of prayer (ver. 15) had arrived (for in prayer they stood), sitting at the feet of the teachers.

Ver. 3. After the *audible σημεῖον* immediately follows the *visible*. Incorrectly Luther: "there were seen on them the tongues divided as if they were of fire."¹ The words mean: *There appeared to them, i.e. there were seen by them, tongues becoming distributed, fire-like, i.e. tongues which appeared like little flames of fire, and were distributed* (ii. 45; Luke xxii. 17, xxiii. 34) upon those present (see the following ἐκάθισε κ.τ.λ.). They were thus appearances of tongues, which were luminous, but did not burn; not really consisting of fire, but only ὥσεὶ πυρός; and not confluent into one, but distributing themselves severally on the assembled. As only *similar* to fire, they bore an analogy to *electric* phenomena; their tongue-shape referred as a σημεῖον to that miraculous λαλεῖν which ensued immediately after, and the *fire-like* form to the *divine* presence (comp. Ex. iii. 2), which was here operative in a manner so entirely peculiar. The whole phenomenon is to be understood as a miraculous operation of God manifesting Himself in the Spirit, by which, as by the preceding sound from heaven, the effusion of the Spirit was made known as *divine*, and His efficacy on the minds of those who were to receive Him was enhanced. A more special physiological definition of the σημεῖα, vv. 2, 3, is impossible. Lange, *Apost. Zeitalt.* II. p. 19, fancifully supposes that the noise of the wind was a streaming of the heavenly powers from above, audible to the opened visionary

¹ Therefore the expression is not to be explained from Isa. v. 24, for there שׁוֹן שֶׁן is a representation of *that which consumes*.

sense, and that the tongues of fire were a disengaging of the solar fire-power of the earth and its atmosphere (?). The attempts, also, to convert this appearance of fire-like tongues into an accidental electric *natural occurrence* (Paulus, Thiess, and others) are in vain; for these flames, which make their appearance, during an accumulation of electric matter, on towers, masts, and even on men, present far too weak resemblances; and besides, the room of a house, where the phenomenon *exclusively* occurred, was altogether unsuited for any such natural development. The representation of the text is monstrously altered by Heinrichs: *Fulgura cellam vere pervadebant, sed in inusitatas imagines ea effinxit apostolorum commotamens*; as also by Heumann: that they believed that they saw the fiery tongues merely *in the ecstatic state*; and not less so by Eichhorn, who says that “*they saw flames*” signifies in rabbinical *usus loquendi*: they were transported into *ecstatic excitement*. The passages adduced by Eichhorn from Schoettgen contain no merely figurative modes of expression, but fancies of the later Rabbins to be understood literally in imitation of the phenomena at Sinai,—of which phenomena, we may add, a real historical analogue is to be recognised in our passage. — *ἐκάθισέ τε*] namely, not an indefinite subject, *something* (Hildebrand, comp. Buttm. *neut. Gr.* p. 118 [E. T. 134]), but such a *γλῶσσα ὥσει πυρός*. If Luke had written *ἐκάθισαν* (see the critical remarks), the notion that one *γλῶσσα* sat upon each would not have been definitely expressed. Comp. Winer, p. 481 [E. T. 648]. Oecumenius, Beza, Castalio, Schoettgen, Kuinoel, incorrectly take *πῦρ* as the subject, since, in fact, there was no fire at all, but only something resembling fire; *ὥσει πυρός* serves only for comparison, and consequently *πῦρ* cannot be the subject of the continued narrative. Others, as Chrysostom, Theophylact, Luther, Calvin, Wolf, Bengel, Heinrichs *et al.*, consider the *πνεῦμα ἅγιον* as subject. In that case it would have to be interpreted, with Fritzsche (*Conject.* I. p. 13): *καθίσαντος ἐφ’ ἑνα ἑκαστον αὐτῶν ἐπλήσθησαν ἅπαντες πνεύματος ἁγίου*, and Matt. xvii. 18 would be similar. Very harsh, seeing that the *πνεῦμα ἅγιον*, in so far as it *sat* on the assembled, would appear as identical with its symbol, the

fiery tongues; but in so far as it *filled* the assembled, as the πνεῦμα itself, different from the symbol.—The τέ joining on to the preceding (Lachm. reads καί, following insufficient testimony) connects ἐκάθισε κ.τ.λ. with ὠφθησαν κ.τ.λ. into an unity, so that the description divides itself into the *three* acts: ὠφθησαν κ.τ.λ., ἐπλήσθησαν κ.τ.λ., and ἤρξαντο κ.τ.λ., as is marked by the thrice recurring καί.

Ver. 4. After this *external* phenomenon, there now ensued the *internal* filling of all who were assembled,¹ without exception (ἐπλ. ἅπαντες, comp. ver. 1), with the Holy Spirit, of which the *immediate result* was, that they, and, indeed, these same ἅπαντες (comp. iv. 31)—accordingly not excluding the apostles (in opposition to van Hengel)—ἤρξαντο λαλεῖν ἐτέραις γλώσσαις. Earlier cases of being filled with the Spirit (Luke i. 41, 47; John xx. 22; comp. also Luke ix. 55) are related to the present as the momentary, partial, and typical, to the permanent, complete, and antitypical, such as could only occur after the *glorifying* of Jesus (see ver. 33; John xvi. 7, vii. 39).—ἤρξαντο] brings into prominence the *primus impetus* of the act as its most remarkable element. — λαλεῖν ἐτέραις γλώσσαις] For the sure determination of what Luke meant by this, it is decisive that ἐτέραις γλώσσαις on the part of the speakers was, in point of fact, the same thing which the congregated Parthians, Medes, Elamites, etc., designated as ταῖς ἡμετέραις γλώσσαις (comp. ver. 8: τῇ ἰδίᾳ διαλέκτῳ ἡμῶν). The ἑτεραι γλώσσαι therefore are, according to the text, to be considered as absolutely nothing else than *languages, which were different from the native language of the speakers*. They, the Galileans, spoke, one Parthian, another Median, etc., consequently languages of *another sort* (Luke ix. 29; Mark xvi. 13; Gal. i. 6), *i.e. foreign* (1 Cor. xiv. 21); and these indeed—the point wherein precisely appeared the *miraculous* operation of the Spirit—not *acquired by study* (γλώσσαις καιναῖς, Mark xvi. 17). Accordingly the text itself determines the meaning of γλώσσαι as *languages*, not: *tongues* (as van Hengel again assumes on the basis of ver. 3, where, however, the tongues have only the

¹ Chrysostom well remarks: οὐκ ἂν εἴπῃ πάντες, καὶ ἀποστόλων ὄντων ἐκεί, εἰ μὴ καὶ οἱ ἄλλοι μισέσχον. See also van Hengel, p. 54 ff.

symbolic destination of a divine *σημεῖον*¹); and thereby excludes the various other explanations, and in particular those which start from the meaning *verba obsoleta et poetica* (Galen, *exeg. glossar. Hippocr. Prooem.*; Aristot. *Ars poet.* 21. 4 ff., 22. 3 f.; Quinctil. i. 8; Pollux. ii. 4; Plut. *Pyth. orac.* 24; and see Giese, *Aeol. Dial.* p. 42 ff.). This remark holds good (1) of the interpretation of Herder (*von d. Gabe der Sprachen am ersten christl. Pfingstf.*, Riga, 1794), that *new modes of interpreting the ancient prophets* were meant; (2) against Heinrichs, who (after A. G. Meyer, *de charismate τῶν γλωσσῶν*, etc., Hannov. 1797) founds on that assumed meaning of *γλῶσσαι* his explanation of *enthusiastic speaking* in languages which were foreign indeed, different from the sacred language, but were the native languages of the speakers; (3) against Bleek in the *Stud. u. Krit.* 1829, p. 33 ff., 1830, p. 45 ff. The latter explains *γλῶσσαι* as *glosses*, i.e. unusual, antiquated poetical and provincial expressions. According to him, we are not to think of a connected speaking in foreign languages, but of a speaking in expressions which were foreign to the language of common life, and in which there was an approximation to a highly poetical phraseology, yet so that these glosses were borrowed from different dialects and languages (therefore *ἐτέραις*). Against this explanation of the *γλῶσσαι*, which is supported by Bleek with much erudition, the *usus loquendi* is already decisive. For *γλῶσσα* in that sense is a *grammatico-technical* expression, or at least an expression borrowed from grammarians, which is only *as such* philologically beyond dispute (see all the passages in Bleek, p. 33 ff., and already in A. G. Meyer, *l.c.*; Fritzsche, *ad Marc.* p. 741). But this meaning is entirely unknown to ordinary linguistic usage, and particularly to that of the O. and N. T. How should Luke have hit upon the use of such a singular expression for a thing, which he could easily designate by words universally intelligible? How could he put this expres-

¹ Van Hengel understands, according to ver. 3, by *ἑτεραις γλ.*, "tongues of fire, which the believers in Jesus have obtained through their communion with the Holy Spirit." That is, "an open-hearted and loud speaking to the glorifying of God in Christ," such as had not been done before. Previously their tongues had been *without fire*.

sion even into the mouths of the Parthians, Medes, Elamites, etc.? For *ἡμετέραις γλώσσαις*, ver. 11, must be explained in a manner entirely corresponding to this. Further, there would result for *ἡμετέραις* a wholly absurd meaning. *ἡμέτεραι γλώσσαις*, forsooth, would be nothing else than glosses, obsolete expressions, which are peculiar only to the Parthians, or to the Medes, or to the Elamites, etc., just as the *Ἀττικάι γλώσσαις* of Theodorus (in Athen. xiv. p. 646 c, p. 1437, ed. Dindorf) are *provincialisms of Attica*, which were not current among the rest of the Greeks. Finally, it is further decisive against Bleek that, according to his explanation of *γλώσσα* transferred also to 1 Cor. xii. 14, no sense is left for the singular term *γλώσση λαλεῖν*; for *γλώσσα* could not denote *genus locutionis glossematicum* (λέξις γλωσσηματική, Dionys. Hal. *de Thuc.* 24), but simply *a single gloss*. As Bleek's explanation falls to the ground, so must every other which takes *γλώσσα* in any other sense than *languages*, which it *must* mean according to vv. 6, 8, 11. This remark holds particularly (4) against the understanding of the matter by van Hengel, according to whom the assembled followers of Jesus spoke with other *tongues* than those with which they formerly spoke, namely, in the excitement of a fiery inspiration, but still all of them in *Aramaic*, so that each of those who came together heard the language of his own ancestral worship from the mouth of these Galileans, ver. 6.

From what has been already said, and at the same time from the express contrast in which the list of nations (vv. 9–11) stands with the question *οὐκ ἰδὸν πάντες . . . Γαλιλαῖοι* (ver. 7), it results beyond all doubt that Luke intended to narrate nothing else than this: *the persons possessed by the Spirit began to speak in languages which were foreign to their nationality instead of their mother-tongue, namely, in the languages of other nations,¹ the knowledge and use of which were previously wanting to them, and were only now communicated in and with the πνεῦμα ἁγίου.*

¹ Comp., besides 1 Cor. xiv. 21, Ecclus. *præf.*: ἔταν μεταχθ' (the Hebrew) εἰς ἱτίραν γλώσσαν (Leo, *Tact.* 4. 49: γλώσσαις διαφόροις λαλεῖν); also Aesch. *Sept.* 171: πόλιν δορίπονον μὴ προδῶθ' ἱεροφάνῃ στρατῶ. Not different is Pind. *Pyth.* xi. 43: ἄλλοτρίαισι γλώσσαις.

Comp. Storr, *Opusc.* II. p. 290 ff., III. p. 277 ff.; Milville, *Obss. theol. exeg. de dono linguar.* Basil. 1816. See also Schaff, *Gesch. d. apost. K.* p. 201 ff., ed. 2; Ch. F. Fritzsche, *Nova opusc.* p. 304 f. The author of Mark xvi. 17 has correctly understood the expression of Luke, when, in reference to our narrative, he wrote *καὶ αὐτῖς* instead of *ἐρέπαις*. The explanation of foreign languages has been since the days of Origen that of most of the Church Fathers and expositors; but the monstrous extension of this view formerly prevalent, to the effect that the inspired received the gift of speaking *all the languages of the earth* (Augustin.: “*coeperunt loqui linguis omnium gentium*”), and that for the purpose of enabling them to proclaim the gospel to all nations, is unwarranted. “*Poenā linguarum dispersit homines: donum linguarum dispersos in unum populum collegit*,” Grotius. Of this the text knows nothing; it leaves it, on the contrary, entirely undetermined whether, over and above the languages specially mentioned in vv. 9–11, any others were spoken. For the preaching of the gospel in the apostolic age *this* alleged gift of languages was partly *unnecessary*, as the preachers needed only to be able to speak Hebrew and Greek (comp. Schneckenb. *neutest. Zeitgesch.* p. 17 ff.), and partly *too general*, as among the assembled there were certainly very many who did not enter upon the vocation of teacher. And, on the other hand, such a gift would also have been *premature*, since Paul, the apostle of the Gentiles, would, above all, have needed it; and yet in his case there is no trace of its *subsequent* reception, just as there is no evidence of his having preached in any other language than Hebrew and Greek.

But how is the occurrence to be judged of historically? On this the following points are to be observed:—(1) Since the sudden communication of a facility of speaking foreign languages is neither logically possible nor psychologically and morally conceivable, and since in the case of the apostles not the slightest indication of it is perceptible in their letters or otherwise (comp., on the contrary, xiv. 11); since further, if it is to be assumed as having been only momentary, the impossibility is even increased, and since Peter himself in his address makes not even the slightest allusion to the foreign

languages,—the event, as Luke narrates it, cannot be presented in the actual form of its historical occurrence, whether we regard that Pentecostal assembly (without any indication to that effect in the text) as a representation of the entire future Christian body (Baumgarten) or not. (2) The analogy of *magnetism* (adduced especially by Olshausen, and by Baeumlein in the *Würtemb. Stud.* VI. 2, p. 118) is entirely foreign to the point, especially as those possessed by the Spirit were already speaking in foreign languages, when the Parthians, Medes, etc., came up, so that anything corresponding to the magnetic “rapport” is not conceivable. (3) If the event is alleged to have taken place, as it is narrated, with a view to the representation of an *idea*,¹ and that, indeed, only at the time and without leaving behind a permanent facility of speaking languages (Rossteuscher, *Gabe der Sprachen*, Marb. 1850, p. 97: “in order to represent and to attest, in germ and symbol, the future gathering of the elect out of all nations, the consecration of their languages in the church, and again the holiness of the church in the use of these profane idioms, as also of what is natural generally”), such a view is nothing else than a gratuitously-imported subjective abstraction of fancy, which leaves the point of the impossibility and the non-historical character of the occurrence entirely unsettled, although it arbitrarily falls back upon the Babylonian confusion of tongues as its corresponding historical type. This remark also applies against Lange, *Apost. Zeitalt.* II. p. 22 ff., according to whose fanciful notion *the original language of the inner life by which men’s minds are united* has here reached its fairest manifestation. This Pentecostal language, he holds, still pervades the church as the language of the inmost life in God, as the language of the Bible, glorified by the gospel, and as the leaven of all languages, which effects their regeneration into the language of the Spirit. (4) Nevertheless, the state of the fact can in nowise be reduced to a speaking of the persons assembled in *their mother-tongues*, so that the speakers would have been no native Galileans

¹ Comp. Augustine, *serm.* 9: Loquebatur enim tunc unus homo omnibus linguis, quia locutura erat unitas ecclesiae in omnibus linguis.

(Paulus, Eichhorn, Schulthess, *de charismatib. sp. s.*, Lips. 1818, Kuinoel, Heinrichs, Fritzsche, Schrader, and others); along with which David Schulz (*d. Geistesgaben d. ersten Christen*, Breslau, 1836) explains ἐτέραις γλώσσαις even of *other kinds of singing praise*, which found utterance in the provincial dialects contrary to their custom and ability at other times. Thus the very essence of the narrative, the *miraculous nature* of the phenomenon, is swept away, and there is not even left *matter of surprise* fitted to give sufficient occasion for the astonishment and its expressions, if we do not, with Thiess, resort even to the hypothesis that the speakers had only used the Aramaic dialects instead of the Galilean. Every resolution of the matter into a speaking of native languages is directly against the nature and the words of the narrative, and therefore unwarranted. (5) Equally unwarranted, moreover, is the conversion, utterly in the face of the narrative, of the miracle of tongues into a *miracle of hearing*, so that those assembled did not, indeed, speak in any foreign tongue, but the foreigners listening believed that they heard their own native languages. See against this view, Castalio *in loc.*, and Beza on x. 46. This opinion (which Billroth on 1 Cor. strangely outbids by his fancy of a *primeval language* which had been spoken) is already represented by Gregory of Nazianzus, *Orat.* 44, as allowable by the punctuation of ii. 6; is found thereafter in the *Pseudo-Cyprian* (Arnold), in the appendix to the *Opp. Cypri.* p. 60, ed. Brem. (p. 475, ed. Basil. 1530), in Beda, Erasmus, and others; and has recently been advocated especially by Schneckenburger, *Beitr.* p. 84; comp. *üb. den Zweck d. Apostelgesch.* p. 202 ff.:¹ legend also presents later analogous phenomena (in the life of Francis Xavier and others). (6) The miraculous gift of *languages* remains the centre of the entire narrative (see Ch. F. Fritzsche, *nova opusc.* p. 309 ff.; Zeller, p. 104 ff.; Hilgenf. *d. Glossolalie*, p. 87 ff.), and may in nowise be put aside or placed in the background, if the state of the fact is to be derived entirely from *this narrative*. If we further compare x. 46, 47, the καθὼς καὶ ἡμεῖς in that passage shows that the

¹ Svenson also, in the *Zeitschr. f. Luth. Th. u. K.* 1859, p. 1 ff., arrives at the result of a miracle of *hearing*.

λαλεῖν γλώσσαις, which there occurred at the descent of the Spirit on those assembled, cannot have been anything essentially different from the event in Acts ii. A corresponding judgment must in that case be formed as to xix. 6. But we have to take our views of what the γλώσσαις λαλεῖν really was, *not* from our passage, but from the older and absolutely authentic account of Paul in 1 Cor. xii. 14; according to which it (see comm. on 1 Cor. xii. 10) was a speaking in the form of prayer—which took place in the highest ecstasy, and required an interpretation for its understanding—and not a speaking in foreign languages. The occurrence in Acts ii. is therefore to be recognised, according to its historical import, as the *phenomenon of the glossolalia* (not as a *higher stage* of it, in which the foreign languages supervened, Olshausen), which emerged *for the first time in the Christian church*, and that immediately on the effusion of the Spirit at Pentecost,—a phenomenon which, in the sphere of the marvellous to which it belongs, was elaborated and embellished by legend into a speaking in *foreign* languages, and accordingly into an occurrence quite *unique*, not indeed as to substance, but as to mode (comp. Hilgenfeld, p. 146), and far surpassing the subsequently frequent and well-known *glossolalia*, having in fact no parallel in the further history of the church.¹ How this transformation—the supposition of which is by no means to be treated with suspicion as the dogmatic caprice of unbelief (in opposition to

¹ The conclusion of Wieseler (*Stud. u. Krit.* 1869, p. 118), that Luke, who, as a companion of Paul, must have been well acquainted with the *glossolalia*, could not have represented it as a speaking in foreign languages, is incorrect. Luke, in fact, conceives and describes the Pentecostal miracle *not* as the *glossolalia*, which was certainly well known to him, as it was a frequent gift in the apostolic age, but as a *quite extraordinary* occurrence, such as it had been presented to him by tradition; and in doing so, he is perfectly conscious of the *distinction* between it and the speaking with tongues, which he knew by experience. With justice Holtzmann also (in Herzog's *Encykl.* XVIII. p. 689) sees in our narrative a later *legendary* formation, but from *a time which was no longer familiar with the nature of the glossolalia*. This latter statement is not to be conceded, partly because Luke wrote soon after the destruction of Jerusalem, and the source which he here made use of must have been still older; and partly because he was a friend of Paul, and as such could not have been otherwise than familiar with the nature of that χάρισμα, which the apostle himself richly possessed.

Rossteuscher, p. 125)—took place, cannot be ascertained. But the supposition very naturally suggests itself, that among the persons possessed by the Spirit, who were *for the most part* Galileans (in the elaborated legend; *all of them* Galileans), there were also some *foreigners*, and that among these very naturally the utterances of the Spirit in the *glossolalia* found vent in expressions of their different national languages, and not in the Aramaic dialect, which was to them by nature a foreign language, and therefore not natural or suitable for the outburst of inspired ecstasy. If this first *glossolalia* actually took place in *different languages*, we can explain how the legend gradually gave to the occurrence the form which it has in Luke, even with the list of nations, which specifies more particularly the languages spoken. That a *symbolical view* of the phenomenon has occasioned the formation of the legend, namely, the idea of doing away with the diversity of languages which arose, Gen. xi., by way of punishment, according to which idea there was to be again in the Messianic time εἰς λαὸς κυρίου καὶ γλῶσσα μία (Test. XII. Patr. p. 618), is not to be assumed (Schneckenburger, Rossteuscher, de Wette), since this idea as respects the γλῶσσα μία is not a N. T. one, and it would suit not the miracle of *speaking*, such as the matter appears in our narrative, but a miracle of *hearing*, such as it has been interpreted to mean. The general idea of the universal destination of Christianity (comp. Zeller, Hilgenfeld) cannot but have been favourable to the shaping of the occurrence in the form in which it appears in our passage.

The view which regards our event as essentially *identical with the glossolalia*, but does not conceive the latter as a speaking in foreign languages, has been adopted by Bleek in the *Stud. u. Krit.* 1829, p. 50 ff., whose explanation, however, of *highly poetical discourse*, combined with *foreign* expressions, agrees neither with the ἐτέρ. γλ. generally nor with vv. 8 and 11; by Baur in the *Tüb. Zeitschr.* 1830, 2, p. 101 ff., who, however, explains on this account ἐτέρ. γλ. as *new spirit-tongues*,¹ and regarded this expression as the original

¹ Which the Spirit has created for Himself as His organs, different from the usual human tongues. See also in his *neutest. Theol.* p. 323 f.

one, but subsequently in the *Stud. u. Krit.* 1838, p. 618 ff., amidst a mixing up of different opinions, has acceded to the view of Bleek; by Steudel in the *Tüb. Zeitschr.* 1830, 2, p. 133 ff., 1831, 2, p. 128 ff., who explains the Pentecostal event from the *corresponding tone of feeling* which the inspired address encountered *in others*,—a view which does not at all suit the concourse of foreign unbelievers in our passage; by Neander, who, however (4th edition, p. 28), idealizes the speaking of inspiration in our passage too indefinitely and indistinctly; by Wieseler in the *Stud. u. Krit.* 1838, p. 743 ff., 1860, p. 117, who makes the *ἐρμηνεία γλωσσῶν* be described according to the impression made upon the assembled Jews,—an idea irreconcilable with our text (vv. 6–12); by de Wette, who ascribes the transformation of the *glossolalia* in our passage to a reporter, who, from want of knowledge, imported into the traditional facts a symbolical meaning; by Hilgenfeld, according to whom the author conceived the gift of languages as a special *γένος* of speaking with tongues; by van Hengel, who sees in the Corinthian *glossolalia* a degenerating of the original fact in our passage; and by Ewald (*Gesch. d. apost. Zeitalt.* p. 123 ff., comp. *Jahrb.* III. p. 269 ff.), who represents the matter as the first outburst of the infinite vigour of life and pleasure in life of the new-born Christianity, which took place not in words, songs, and prayers previously used, nor generally in previous human speech and language, but, as it were, in a sudden conflux and moulding-anew of all previous languages, amidst which the synonymous expressions of different languages were, in the surging of excitement, crowded and conglomerated, etc.,—a view in which the appeal to the *ἀββὰ ὁ πατήρ* and *μαρὰν ἁθά* is much too weak to do justice to the *ἐτέραις γλώσσαις* as the proper *point* of the narrative. On the other hand, the view of the Pentecostal miracle as an actual though only temporary speaking in unacquired foreign languages, such as Luke represents it, has been maintained down to the most recent times (Baeumlein in the *Würtemb. Stud.* 1834, 2, p. 40 ff.; Bauer in the *Stud. u. Krit.* 1843, p. 658 ff., 1844, p. 708 ff.; Zinsler, *de charism. τοῦ γλ. λαλ.* 1847; Englmann, *v. d. Charismen*, 1850; Maier, *d. Glossalie d. apost.*

Zeitalt. 1855; Thiersch, *Kirche im apost. Zeitalt.* p. 67; Rossteuscher, Baumgarten, Lechler; comp. also Kahnis, *vom heil. Geiste*, p. 61 ff., *Dogmat.* I. p. 517, Schaff, and others), a conception which Hofmann, *Weissag. u. Erf.* II. p. 206 ff., supports by the significance of Pentecost as the feast of the first fruits, and Baumgarten, at the same time, by its reference to the giving of the law. But by its side the procedure of the other extreme, by which the Pentecostal occurrence is entirely banished from history,¹ has been carried out in the boldest and most decided manner by Zeller (p. 104 ff.), to whom the origin of the narrative appears quite capable of explanation from dogmatic motives (according to the idea of the destination of Christianity for all nations) and typical views.² — *καθώς*, *as, in which manner, i.e.* according to the context: in which foreign language. — *ἀποφθέγγεσθαι*] *eloqui* (Lucian. *Zeux.* 1, *Paras.* 4, Plut. *Mor.* p. 405 E, Diog. L. i. 63), a purposely chosen word (comp. ii. 14, xxvi. 25) for loud utterance in the elevated state of spiritual gifts (1 Chron. xxv. 1; Ecclus. Prolog. ii.; comp. *ἀπόφθεγμα*, Deut. xxxii. 2, also Zech. x. 2), also of false prophets, Ezek. xiii. 19; Mich. v. 12. See, generally, Schleusner, *Thes.* I. p. 417; also Valckenaer, p. 344; and van Hengel, p. 40.

Ver. 5 gives, as *introductory to what follows*, preliminary information how it happened that Jews of so very diversified nationality were witnesses of the occurrence, and heard their mother-languages spoken by the inspired. Stolz, Paulus,

¹ Weisse, *evang. Gesch.* II. p. 417 ff., identifies the matter even with the appearance of the risen Christ to more than 500 brethren, recorded in 1 Cor. xv. 6! — Gfrörer, *Gesch. d. Urchr.* I. 2, p. 397 f., derives the origin of the Pentecostal history in our passage from the Jewish tradition of the feast of Pentecost as the festival of the law, urging the mythical miracle of tongues on Sinai (comp. also Schneckenburger, p. 202 ff.).

² Comp. also Baur, who finds here Paul's idea of the *λαλῶν ταῖς γλώσσαις τῶν ἀνθρώπων καὶ τῶν ἀγγέλων*, 1 Cor. xiii. 1, converted into reality. According to Baur, *neutest. Theol.* p. 322, there remains to us as the *proper nucleus* of the matter only the conviction, which became to the disciples and first Christians a fact of their consciousness, that the same Spirit by whom Jesus was qualified to be the Messiah had also been imparted to them, and was the specific principle—determining the Christian consciousness—of their fellowship. This communication of the Spirit did not, in his view, even occur at a definite point of time.

and Heinrichs are entirely in error in supposing that ver. 5 refers to the λαλεῖν ἐτέρ. γλ., and that the sense is: "Neque id secus quam par erat, nam ex pluribus nationibus diverse loquentibus intererant isti coetui homines," etc. The context, in fact, distinguishes the Ἰουδαῖοι and the Γαλιλαῖοι (so designated not as a sect, but according to their nationality), clearly in such a way that the former are members of the nation generally, and the latter are specially and exclusively Galileans. See also van Hengel, p. 9. — ἦσαν . . . κατοικοῦντες] *they were dwelling*, is not to be taken of mere temporary residence (Kuinoel, Olshausen, and others), but of the *domicile* (Luke xiii. 4; Acts vii. 48, ix. 22, *al.*; Plat. *Legg.* ii. p. 666 E, xii. p. 969 C) which they had taken up in the central city of the theocracy, and that from conscientious religious feelings as Israelites (hence εὐλαβεῖς, comp. on Luke ii. 25). Comp. Chrys.: τὸ κατοικεῖν εὐλαβείας ἦν σημεῖον πῶς; ἀπὸ τοσοῦτων γὰρ ἐθνῶν ὄντες καὶ πατρίδας ἀφέντες . . . ὥκουν ἐκεῖ. — τῶν ὑπὸ τὸν οὐραν.] *sc. ἐθνῶν, of the nations to be found under heaven* (Bernhardy). — ὑπὸ τὸν οὐρανόν is classical, like ὑπὸ τὸν ἥλιον. Comp. Plat. *Epp.* p. 326 C, *Tim.* p. 23 C. The whole expression has something solemn about it, and is, as a popular hyperbole, to be left in all its generality. Comp. Deut. ii. 25; Col. i. 23.

Ver. 6. Τῆς φωνῆς ταύτης] *this sound*, which, inasmuch as οὗτος points back to a more remote noun, is to be referred to the *wind-like rushing* of ver. 2, to which also γενομ. carries us back. Comp. John iii. 8. Luke represents the matter in such a way that this noise sounded forth from the house of meeting to the street, and that thereby the multitude were induced to come thither. In this case neither an earthquake (Neander) nor a "sympathy of the susceptible" (Lange) are to be called in to help, because there is no mention of either; in fact, the *wonderful* character of the noise is sufficient. Others, as Heinrichs, Kuinoel, Bleek, Schulz, Wieseler, Hilgenfeld, think that the *loud speaking* of the inspired is here meant. But in that case we should expect the plural, especially as this speaking occurred in different languages; and besides, we should be obliged to conceive this speaking as being strong, like a crying, which is not indicated in ver. 4; therefore

Wieseler would have it taken only as a definition of *time*, which the aorist does not suit, because the speaking continues. Erasmus, Calvin, Beza, Castalio, Vatablus, Grotius, Heumann, and Schulthess take *φωνή* in the sense of *φήμη*. Contrary to the *usus loquendi*; even in Gen. xlv. 16 it is otherwise. — *συνεχύθη*] *mente confusa est* (Vulgate), was *perplexed*. Comp. ix. 22; 1 Macc. iv. 27; 2 Macc. x. 30; Herod. viii. 99; Plat. *Ep.* 7, p. 346 D; Diod. S. iv. 62; Lucian. *Nigr.* 31. — *εἰς ἕκαστος*] annexes to the more indefinite *ἤκουον* the exact statement of the subject. Comp. John xvi. 32; Acts xi. 29 *al.*; Jacobs, *ad Achill. Tat.* p. 622; Ameis on Hom. *Od.* x. 397; Bernhardt, p. 420. — *διαλέκτῳ*] is here also not *national language*, but *dialect* (see on i. 19), language in its provincial peculiarity. It is, as well as in ver. 8, designedly chosen, because the foreigners who arrived spoke not entirely different *languages*, but in part only different *dialects* of the same language. Thus, for example, the Asiatics, Phrygians, and Pamphylians, respectively spoke Greek, but in different idioms; the Parthians, Medes, and Elamites, Persian, but also in different provincial forms. Therefore, the persons possessed by the Spirit, according to the representation of the text, expressed themselves in the peculiar local dialects of the *ἐτέρων γλωσσῶν*. The view that the *Aramaic* dialect was that in which all the speakers spoke (van Hengel), appears—from ver. 8; from the list of nations, which would be destitute of significance; from *προσήλυτοι* (ver. 10), which would be meaningless; and from ver. 11,¹ as well as from the opinions expressed in vv. 12, 13, which would be without a motive—as an exegetical impossibility, which is also already excluded by *εἰς ἕκαστος* in ver. 6. — *λαλούντων αὐτῶν*] not, of course, that all spoke in all dialects, but that one spoke in one dialect, and another in another. Each of those who came together heard his peculiar dialect spoken by one or some of the inspired. This remark applies in opposition to Bleek, who objects to the common explanation of *λαλεῖν ἑτέρ. γλώσσαις*, that each individual must have spoken in the different languages simultaneously.

¹ Where neither in itself nor according to ver. 8 can *ταῖς ἡμετέραις γλώσσαις* mean what van Hengel puts into it: *as we do with our own tongues*.

The expression is not even *awkward* (Olshausen), as it expresses the opinion of the people *comprehended* generally, and consequently even the summary αὐτῶν is quite in order.

Vv. 7, 8. Ἐξίσταντο denotes the *astonishment* now setting in after the first perplexity, ver. 6; ἐθαύμαζον is the continuing *wonder* resulting from it. Comp. Mark vi. 51. — ἰδοὺ] to be enclosed within two commas. — πάντες οὗτοι κ.τ.λ.] pointing out: *all the speakers present*. It does not distinguish two kinds of persons, those who spoke and those who did not speak (van Hengel); but see ver. 4. The dislocation occasioned by the interposition of εἰσὶν brings the πάντες οὗτοι into more emphatic prominence. — Γαλιλαῖοι] They wondered to hear men, who were pure *Galileans*, speak *Parthian*, *Median*, etc. This view, which takes Γαλ. in the sense of nationality, is required by vv. 8, 11, and by the contrast of the nations afterwards named. It is therefore foreign to the matter, with Herder, Heinrichs, Olshausen, Schulz, Rossteuscher, van Hengel, and older commentators, to bring into prominence the accessory idea of want of culture (*uncultivated Galileans*); and erroneous, with Stolz, Eichhorn, Kuinoel, and others, to consider Γαλ. as a designation of the *Christian sect*—a designation, evidence of which, moreover, can only be adduced from a later period. Augusti, *Denkwürd.* IV. pp. 49, 55. It is erroneous, also, to find the cause of wonder in the circumstance that the Galileans should have used *profane* languages for so *holy* an object (Kuinoel). So, in opposition to this, Ch. F. Fritzsche, *nova opusc.* p. 310. — καὶ πῶς] καί, as a simple *and*, annexes the sequence of the sense; *and* (as they are all Galileans) *how happens it that*, etc. — ἡμεῖς ἀκούομεν ἕκαστος κ.τ.λ.] *we on our part* (in contrast to the speaking Galileans) *hear each one*, etc. That, accordingly, ἐγεννήθ. is to be understood *distributively*, is self-evident from the connection (comp. ταῖς ἡμετ. γλώσσαις, ver. 11); therefore van Hengel¹ wrongly objects to the view of different languages, that the words would require to run:

¹ l.c. p. 24 f.: “How comes it that we, no one excepted, hear them speak in the mother-tongue of our own people?” Thus, in his view, we are to explain the passage as the words stand in the text, and thus there is designated only the one mother-tongue—the *Aramaic*.

πὼς ἡμ. ἀκ. τ. ἰδ. διαλ., ἐν ᾗ ἕκαστος ἐγεννήθη. — ἐν ᾗ ἐγεννήθ.] designation of the *mother-tongue*, with which one is, in the popular way of expressing the matter, *born* furnished.

Vv. 9-11. Πάρθοι . . . Ἀραβες is a more exact statement, placed in apposition, of the subject of ἐγεννήθημεν. After finishing the list, ver. 11, Luke again takes up the verb already used in ver. 8, and completes the sentence already there begun, but in such a way as once more to bring forward the important point τῇ ἰδίᾳ διαλέκτῳ, only in a different and more general expression, by ταῖς ἡμετ. γλώσσαις. Instead, therefore, of simply writing λαλοῦντ. αὐτ. τὰ μεγάλ. τ. Θεοῦ without this resumption in ver. 11, he continues, after the list of nations, as if he had said in ver. 8 merely καὶ πὼς ἡμεῖς.—The *list of nations* itself, which is arranged not without reference to geography, yet in a desultory manner (east, north, south, west), is certainly genuine (in opposition to Ziegler, Schulthess, Kuinoel), but is, of course, not to be considered, at any rate in its present order and completeness, as an original constituent part of the speech of the people (which would be psychologically inappropriate to the lively expression of strong astonishment), but as an *historical notice*, which was designedly interwoven in the speech and put into the mouth of the people, either already in the source whence Luke drew, or by Luke himself, in order to give very strong prominence to the contrast with the preceding Γαλιλαῖοι. — Ἐλαμίται, on the Persian Gulf, are so named in the LXX. (Isa. xxi. 2); called by the Greeks Ἐλυμαῖοι. See Polyb. v. 44. 9, *al.* The country is called Ἐλυμαίς, Pol. xxxi. 11. 1; Strabo, xvi. p. 744. — Ἰουδαίαν] There is a *historical* reason why *Jews* should be also mentioned in this list, which otherwise names none but foreigners. A portion of those who had received the Spirit spoke Jewish, so that even the native Jews heard their provincial dialect. This is not at variance with the ἐτέραις γλώσσαις, because the Jewish dialect differed in pronunciation from the Galilean, although both belonged to the Aramaic language of the country at that time; comp. on Matt. xxvi. 73. Heinrichs thinks that Ἰουδαίαν is inappropriate (comp. de Wette), and was only included in this specification *in fluxu*

orationis; while Olshausen holds that Luke included the mention of it from his *Roman* point of view, and in consideration of his *Roman* readers. What a high degree of carelessness would either suggestion involve! Tertull. *c. Jud.* 7, read *Armeniam*. Conjectural emendations are: 'Ιδουμαίαν (Caspar Barth), 'Ινδίαν (Erasmus Schmid), Βιθυνίαν (Hemsterhuis and Valckenaer). Ewald guesses that *Syria* has dropped out after *Judaea*. — τὴν 'Ασίαν] is here, as it is mentioned along with individual Asiatic districts, not the whole of Asia Minor, nor yet simply *Ionia* (Kuinoel), or *Lydia* (Schneckenburger), to which there is no evidence that the name Asia was applied; but the whole western coast-region of Asia Minor (Caria, Lydia, Mysia), according to Plin. *H. N.* v. 28; see Winer, *Realw.*, Wieseler, p. 32 ff. — τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην] the districts of the Libya situated towards Cyrene, i.e. *Libya Cyrenaica*, or *Pentapolitana*, Upper Libya, whose capital was *Cyrene*, nearly one-fourth of the population of which were Jews; see Joseph. *Antt.* xiv. 7. 2, xvi. 6. 1.¹ So many of the Cyrenaean Jews dwelt in Jerusalem, that they had there a synagogue of their own (vi. 9). — οἱ ἐπιδημοῦντες 'Ρωμαῖοι] the Romans—Jews dwelling in Rome and the Roman countries of the West generally—residing (here in Jerusalem) as strangers (pilgrims to the feast, or for other reasons). On ἐπιδημ., as distinguished from κατοικοῦντες, comp. xvii. 21. Plat. *Prot.* p. 342 C: ξένος ὢν ἐπιδημήσῃ. Legg. viii. p. 8, 45 A; Dem. 1352. 19; Athen. viii. p. 361 F: οἱ 'Ρώμην κατοικοῦντες καὶ οἱ ἐπιδημοῦντες τῇ πόλει. As ἐπιδημοῦντες, they are not properly included under the category of κατοικοῦντες in the preparatory ver. 5, but are by zeugma annexed thereto. — 'Ιουδαῖοί τε καὶ προσήλυτοι is in apposition not merely to οἱ ἐπιδ. 'Ρωμαῖοι (Erasmus, Grotius, van Hengel, and others), but, as is alone in keeping with the universal aim of the list of nations, to all those mentioned before in vv. 9, 10. The native Jews ('Ιουδαῖοι) heard the special Jewish local dialects, which were their mother-tongues; the Gentile Jews (προσήλυτοι) heard their different non-Hebraic mother-tongues, and that likewise in the different idioms of the several nationalities. — Κρήτες

¹ See Schneckenburger, *neutest. Zeitgesch.* p. 88 ff.

καὶ Ἀραβες] are inaccurately brought in afterwards, as their proper position ought to have been *before* Ἰουδ. τε καὶ προσήλ., because that statement, in the view of the writer, held good of *all* the nationalities. — τ. ἡμετέραις γλώσσαις] ἡμετ. has the emphasis of contrast: not with their language, but *with ours*. Comp. ver. 8. That γλώσσ. comprehends also the *dialectic varieties* serving as a demarcation, is self-evident from vv. 6–10. The expression τ. ἡμετ. γλ. affirms substantially the same thing as was meant by ἐτέραις γλώσσαις in ver. 4. — τὰ μεγαλεῖα τ. Θεοῦ] *the great things of God* (which God has done; comp. Ps. lxxi. 19; Eccus. xvii. 8, xviii. 3, xxxiii. 8; 3 Macc. vii. 22). It is the glorious things which God has provided *through Christ*, as is self-evident in the case of *that* assembly in *that* condition. Not merely the resurrection of Christ (Grotius), but “*tota huc οἰκονομία gratiae pertinet*,” Calovius. Comp. x. 46.

Vv. 12, 13. Διηπόρ.] see on Luke ix. 7. — τί ἂν θέλοι τοῦτο εἶναι;] The optative with ἂν, in order to denote the hypothetically conceived possibility: *What might this possibly wish to be? i.e.* What might—if this speaking in our native languages, this strange phenomenon, is designed to have any meaning—be to be thought of as that meaning? Comp. xvii. 18; Herm. *ad Viger.* p. 729; Bernhardt, p. 410 f. On the distinction of the sense without ἂν, see Kühner, *ad Xen. Anab.* v. 7. 33. Comp. also Maetzner, *ad Antiph.* p. 130. On θέλειν of impersonal things, see Wetstein and Stallbaum, *ad Plat. Rep.* p. 370 B. — ἑτέροι] another class of judges, consequently none of the impartial, of whom there was mention in vv. 7–12, but *hostile* persons (in part, doubtless, of the hierarchical party) who drew from the well-known freer mode of life of Jesus and His disciples a judgment similar to Luke vii. 34, and decided against the disciples. — διαχλεύοντες] *mocking*; a stronger expression than the simple verb, Dem. 1221. 26; Plat. *Ax.* p. 364 B; Polyb. xvii. 4. 4, xxxix. 2. 13; used absolutely also, Polyb. xxx. 13. 12. The scoffers explain the enthusiasm of the speakers, which struck them as eccentric, and the use of foreign languages instead of the Galilean, as the effect of drunken excitement. Without disturbing themselves whence

this foreign speaking (according to the historical position of the matter: this speaking with tongues) had come and become possible to the Galileans, they are arrested only by the strangeness of the phenomenon as it struck the senses, and, in accordance with their own vulgarity, impute it to the having taken too much wine. Comp. 1 Cor. xiv. 23. The *contents* of the speaking (van Hengel) would not, apart from that *form of utterance* as if drunk with the Spirit, have given ground for so frivolous an opinion, but would rather have checked it. The judgment of Festus concerning Paul (xxvi. 24) is based on an essentially different situation. — γλεύκους] γλεύκος τὸ ἀπόσταγμα τῆς σταφυλῆς πρὶν πατηθῆναι, Hesychius. Job xxxii. 19; Lucian. *Ep. Sat.* 22, *Philops.* 39. 65; Nic. *Al.* 184. 299. Comp. γλευκοπότης, Leon. Tar. 18; Apollonid. 10.

Vv. 14, 15. Σταθείς] as in v. 20, xvii. 22, xxvii. 21; Luke xix. 8, xviii. 11. The introduction of the address (*he stood up*, etc.) is *solemn*. — σὺν τοῖς ἑνδεκα] thus Matthias is already included, and justly; ver. 32, comp. with i. 22. We may add that Grotius aptly remarks (although contradicted by Calovius): “Hic incipit (Petrus) nominis sui a rupe dicti meritum implere.” — ἀπεφθ.] as in ver. 4: but not as if now Peter also had begun to speak ἐτέραις γλώσσ. (van Hengel). *That speaking is past* when Peter and the eleven made their appearance; and then follows the simple *instruction* regarding it, *intelligible* to ordinary persons, uttered aloud and with emphasis. — κατοικοῦντες] quite as in ver. 5. The nominative with the article, in order to express the imperative address. See Bernhardt, p. 67. — τοῦτο] namely, what I shall now explain to you. — Concerning ἐνωτίζεσθαι (from οὖς), *auribus percipere*, which is foreign to the old classical Greek, but in current use in the LXX. and the Apocrypha, see Sturz, *Dial. Al.* p. 166. In the N. T. only here. Comp. *Test. XII. Patr.* p. 520. — οὐ γάρ] γάρ justifies the preceding summons. The οὗτοι, *these there*, does not indicate that the apostles themselves were not among those who spoke in a miraculous manner, as if the gift of tongues had been a lower kind of inspired speech (1 Cor. xiv. 18, 19; so de Wette, at variance with ver. 4); but

Peter, standing up with the eleven, places himself in the position of a third person, pointing to the whole multitude, whom he would defend, as their advocate; and as he did so, the reference of this apology to himself also and his fellow-apostles became self-evident in the application. This also applies against van Hengel, p. 64 f. — ὥρα τρίτη] *about nine in the morning*; so early in the day, and at this first of the three hours of prayer (see on iii. 1), contemporaneously with the morning sacrifice in the temple, people are not drunk! Observe the sober, self-collected way in which Peter speaks.

Vv. 16, 17. *But this* (which has just taken place on the part of those assembled, and has been accounted among you as the effect of drunkenness) *is the event, which is spoken of by the prophet Joel*. — Joel iii. 1–5 (LXX. ii. 28–31) is freely quoted according to the LXX. The prophet, speaking as the organ of God, describes the *σημεῖα* which shall directly precede the dawn of the Messianic period, namely first the general effusion of the fulness of the Holy Spirit, and then frightful catastrophes in heaven and on earth. This prophecy, Peter says, has now entered upon its accomplishment. — καὶ ἔσται] *and it will be the case*: quite according to the Hebrew (and the LXX.) וְהָיָה. The καὶ in the prophetic passage connects it with what precedes, and is incorporated in the citation. — ἐν ταῖς ἐσχάταις ἡμέραις] The LXX., agreeing with the Hebrew, has only μετὰ ταῦτα. Peter has inserted for it the familiar expression אַחֲרֵית הַיָּמִים (Isa. ii. 2; Mic. iv. 1, *al.*) by way of more precise definition (as Kimchi also gives it; see Lightfoot). This denotes *the last days of the pre-Messianic period* — the days immediately preceding the erection of the Messianic kingdom (*which*, according to the N. T. view, *could not but take place by means of the speedily expected Parousia of Christ*); see 2 Tim. iii. 1; Jas. v. 3; and as regards the essential sense, also Heb. i. 1. Comp. Weiss, *Petrin. Lehrbegr.* p. 82 f. — ἐκχεῶ] a later form of the future. Winer, p. 74 [E. T. 91]. The *outpouring* figuratively denotes the copious communication. Tit. iii. 6; Acts x. 45. Comp. i. 5, and see on Rom. v. 5. — ἀπὸ τοῦ πνεύματός μου] deviating from the Hebrew אַחֲרֵיתֵי. The *partitive* expression (Bernhardy,

p. 222) denotes that something of the Spirit of God conceived as a whole—a special partial emanation for the bestowal of divers gifts according to the will of God (Heb. ii. 4; 1 Cor. xii.)—will pass over to every individual (ἐπὶ πᾶσαν σάρκα¹). — πᾶσαν σάρκα] *every flesh*, i.e. *omnes homines*, but with the accessory idea of *weakness and imperfection*, which the contrast of the highest gift of God, that is to be imparted to the weak mortal race, here presents. Comp. Rom. iii. 20; Gal. ii. 16; 1 Cor. i. 29; Matt. xxiv. 22; Luke iii. 6. In Joel בְּיָשָׁרָא certainly refers to the people of *Israel*, conceived, however, as the *people of God*, the *collective body* of whom (not merely, as formerly, individual prophets) shall receive the divine inspiration. Comp. Isa. liv. 13; John vi. 45. But as the idea of the people of God has its realization, so far as the history of redemption is concerned, in the collective body of believers on Christ without distinction of nations; so also in the Messianic fulfilment of that prophecy meant by Peter, and now begun, what the prophet has promised to *all flesh* is not to be understood of the Jewish people as such (van Hengel, appealing to ver. 39), but of all the true people of God, so far as they believe on Christ. The first Messianic effusion of the Spirit at Pentecost was the *beginning* of this fulfilment, the completion of which is in the course of a progressive development that began at that time with Israel, and as respects its end is yet future, although this end was by Peter already expected as nigh. — καὶ προφητεύουσιν . . . ἐν πνεύματι describes the *effects* of the promised effusion of the Spirit. προφητεύουσιν, *afflatu divino loquentur* (Matt. vii. 22), is by Peter specially recognised as a prediction of *that* apocalyptically inspired speaking, which had just commenced with the ἐτέραις γλώσσαις. This we may the more warrantably affirm, since, according to the analogy of xix. 6, we must assume that that speaking was not mere *glossolalia* in the *strict* sense, but, in a portion of the speakers' *prophecy*. Comp.

¹ The impersonality of the Spirit is not thereby assumed (in opposition to Weiss, *bibl. Theol.* p. 136), but the distribution of the gifts and powers, which are represented as a partial effusion of the Spirit on individuals. For the personality of the Spirit, comp. especially the saying of Peter, v. 3.

the spiritual speaking in Corinth. — οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν] *the male and female members of the people of God, i.e. all without exception.* Peter sees this also fulfilled by the inspired members of the *Christian* theocracy, among whom, according to i. 14, there were at that time also *women*. — ὁράσεις . . . ἐνυπνίους] *visions in waking and in sleeping*, as forms of the ἀποκάλυψις of God, such as often came to the prophets. This prophetic distinction, Joel predicts, will, after the effusion of the Spirit in its fulness, become *common property*. The fulfilment of this part of the prophecy had, it is true, not yet taken place among the members of the Christian people of God, but was still before them as a consequence of the communication of the Spirit which had just occurred; Peter, however, quotes the words as already fulfilled (ver. 16), because their fulfilment was necessarily conditioned by the outpouring of the Spirit, and was consequently already in idea included in it. — νεανίσκοι . . . πρεσβύτεροι] belong likewise, as the preceding clause (υἱοὶ . . . θυγατέρες), to the representation of the collective body as illustrated *per merismón*. The ὁράσεις correspond to the lively feelings of *youth*; ἐνύπνια, to the lesser excitability of *more advanced age*; yet the two are to be taken, not as mutually exclusive, but after the manner of *parallelism*.—The verb, with the dative of the cognate noun, is *here* (ἐνυπνίους ἐνυπνιασθ., *they will dream with dreams*; comp. Joel iii. 1) a *Hebraism*, and does not denote, like the similar construction in classic Greek, a more precise definition or strengthening of the notion conveyed by the verb (Lobeck, *Paral.* p. 524 f.).

Ver. 18. A repetition of the chief contents of ver. 17, solemnly confirming them, and prefixing the persons concerned. — καὶ γέ] *and indeed*, Luke xix. 42; Herm. *ad Viger.* p. 826. It seldom occurs in classical writers without the two particles being separated by the word brought into prominence or restricted, in which case, however, there is also a shade of meaning to be attended to; see Klotz, *ad Devar.* p. 319.—We must not explain the δούλους μου and the δούλας μου with Heinrichs and Kuinoel, in accordance with the original text, which has no μου, of *servile hominum genus*, nor yet with

Tychsen (*Illustratio vaticinii Joel iii.* Gott. 1788) of the *alienigenae* (because slaves were wont to be purchased from abroad): both views are at variance with the *μου*, which refers the relation of service to God as the Master. It is therefore the male and female members of the people of God (according to the prophetic fulfilment: of the *Christian* people of God) that are meant, inasmuch as they recognise Jehovah as their Master, and serve Him: *my male and female worshippers*; comp. the Hebrew עֲבָד יְהוָה. In the twofold *μου* Peter agrees with the translators of the LXX.,¹ who must have had another reading of the original before them.

Vv. 19, 20. *After this effusion of the Spirit I shall bring about* (δώσω, as at Matt. xxiv. 24) *catastrophes in heaven and on earth* (the latter are mentioned at once in ver. 19, the former in ver. 20) *as immediate heralds of the Messianic day.* Peter includes in his quotation this element of the prophecy, because its realization (ver. 16), conditioned by the outpouring of the Spirit which necessarily preceded it, presented itself likewise essentially as belonging to the allotted portion of the ἔσχαται ἡμέραι. The dreadful events could not but now—seeing that the effusion of the Spirit preceding them had already commenced—be conceived as inevitable and very imminent; and this circumstance could not but mightily contribute to the alarming of souls and their being won to Christ. As to τέρατα and σημεῖα, see on Matt. xxiv. 24; Rom. xv. 19.—αἷμα . . . καπνοῦ contains the σημεῖα ἐπὶ τῆς γῆς, namely, bloodshed (war, revolt, murder) and conflagration. Similar devastations belonged, according to the later Jewish Christology also, to the dolores Messiae. See on Matt. xxiv. 6, 7. “Cum videris regna se invicem turbantia, tunc expectes vestigia Messiae;” Beresh. rabb. sec. 41. The reference to blood-rain, fiery meteors, and pillars of smoke arising from the earth (de Wette, comp. Kuinoel), is neither certainly in keeping

¹ So much the less ought Hengstenberg, *Christol.* I. p. 402, to have imported into this enclitic *μου* what is neither found in it nor relevant: “on servants and handmaids of men, who are at the same time *my* servants and handmaids, and therefore in spiritual things are quite on a level with the free.” Similarly Bengel, and recently Beelen (Catholic) in his *Commentar. in Acta ap.* ed. 2, 1864, who appeals inappropriately to Gal. iii. 27 f.

with the original text of the prophecy, nor does it satisfy the analogy of Matt. xxiv. — ἀτμίδα καπνοῦ] *vapour of smoke* (ἀτμός, Plat. *Tim.* p. 87 E, yet in classical writers more usually ἀτμός, is the more general idea). Comp. on such combinations, Lobeck, *Paral.* p. 534. — Ver. 20. Meaning: *the sun will become dark, and the moon appear bloody.* Comp. on Matt. xxiv. 29; also Isa. xiii. 10; Ezek. xxxii. 7. — πρὶν ἐλθεῖν] *ere there shall have come.* See Klotz, *ad Devar.* p. 728 f. — τὴν ἡμέραν κυρίου] *i.e.* according to the sense of the prophetic fulfilment of the words: *the day of Christ*, namely of His Parousia. Comp. on Rom. x. 13. But this is not, with Grotius, Lightfoot, and Kuinoel, following the Fathers, to be considered as identical with *the destruction of Jerusalem* (which belongs to the σημεῖα of the Parousia, to the *dolores Messiae*). See on Matt. xxiv. 29. — τὴν μεγάλην κ. ἐπιφανῆ] *the great (κατ' ἐξοχήν, fraught with decision, comp. Rev. xvi. 14) and manifest, i.e.* which makes itself manifest before all the world as that which it is. Comp. the frequent use of ἐπιφάνεια for the Parousia (2 Thess. ii. 8, *al.*). The Vulgate aptly renders: *manifestus*. Instead of ἐπιφανῆ, the Hebrew has נִרְיָה, *terribilis*, which the LXX., deriving from נִרְיָה, has incorrectly translated by ἐπιφανῆ, as also elsewhere; see Biel and Schleusn. *Thes. s.v.* But on this account the literal signification of ἐπιφαν. need not be altered here, where the text follows the LXX.

Ver. 21. *And every one who shall have invoked the name of the Lord,*—this Peter wishes to be understood, according to the sense of the prophetic fulfilment, of the invocation of *Christ* (relative worship: see on vii. 59; Rom. x. 12; Phil. ii. 10; 1 Cor. i. 2); just as he would have the σωθήσεται understood, not of any sort of temporal deliverance, but of the *saving deliverance of the Messianic kingdom* (iv. 12, xv. 11), which Jesus on His return will found; and hence he must now (vv. 22–36) demonstrate Jesus the crucified and risen and exalted one, as the Lord and Messiah (ver. 36). And how undauntedly, concisely, and convincingly he does so! A first fruit of the outpouring of the Spirit.

Ver. 22. Τοὺτους] like τοῦτο, ver. 14, the words *which*

follow. See Kühner, *ad Xen. Mem.* i. 2. 3, *ad Anab.* ii. 5. 10. — τὸν Ναζωραῖον is, in the mouth of the apostle, only the current more precise designation of the Lord (comp. iii. 6, iv. 10), not used in the sense of contempt (comp. vi. 14, xxiv. 5) for the sake of contrast to what follows, and possibly as a reminiscence of the superscription of the cross (Beza and others), of which there is no indication in the text (such as perhaps: ἄνδρα δέ). — ἄνδρα ἀπὸ τοῦ Θεοῦ ἀποδεειγμ.] *a man on the part of God approved*, namely, in his peculiar character, *as Messiah*. ἀπό stands neither here nor elsewhere for ὑπό, but denotes the going forth of the legitimation from God (*divinitus*), Joseph. *Antt.* vii. 14. 5; Poppo, *ad Thuc.* i. 17. 1; Buttm. *neut. Gr.* p. 280 [E. T. 326]. — εἰς ὑμᾶς] *in reference to you*, in order that He might appear to you as such, *for you*. — δυνάμ. κ. τέρασιν κ. σημείοις] a rhetorical accumulation in order to the full exhaustion of the idea (Bornem. *Schol. in Luc.* p. xxx.), as regards the *nature* of the miracles, *their appearance*, and *their destination*. Comp. ver. 19; 2 Thess. ii. 9; 2 Cor. xii. 12; Heb. ii. 4. — ἐν μέσῳ ὑμῶν] *in the midst of you*, so that it was beheld jointly by you all.

Ver. 23. Τοῦτον] an emphatic repetition. See Schaef. *Melet.* p. 84; Dissen, *ad Dem. de cor.* p. 225. There is to be no parenthesis before it. *This one . . . delivered up, ye have by the hand of lawless men*¹ *affixed and made way with*: x. 39; Luke xxii. 2, xxiii. 32. By the ἀνόμοι are to be understood *Gentiles* (1 Cor. ix. 21; Rom. i. 14), and it is here more especially the *Roman soldiers* that are meant, by whose hand Christ was affixed (nailed to the cross), and thereby put to death. On ἐκδοτον, comp. Drac. 26, and examples from Greek writers in Raphel and Kypke, also Lobeck, *Paral.* p. 531. It refers to the delivering up of Jesus to the Jews, which took place on the part of *Judas*. This was no work of men, no independent success of the treachery (which would, in fact, testify against the Messiahship of Jesus!), but it happened *in*

¹ διὰ χειρὸς (see the critical remarks) is here not to be taken, like כַּיָּד, for the mere *per* (see Fritzsche, *ad Marc.* p. 199), but, as it is a manual action that is spoken of, in its concrete, literal meaning. It belongs to vivid rhetorical delineation. Comp. Dorville, *ad Charit.* p. 273.

virtue of the fixed (therefore unalterable) *resolve and* (in virtue of the) *foreknowledge of God*. On βουλή, comp. the Homeric Διὸς δ' ἐτελέετο βουλή, *Il.* i. 5, *Od.* xi. 297. — πρόγνωσις is here *usually* taken as synonymous with βουλή; but against all linguistic usage.¹ Even in 1 Pet. i. 2, comp. ver. 20, the meaning *praescientia* (Vulgate) is to be retained. See generally on Rom. viii. 29. God's βουλή (comp. iv. 28) was, *that* Jesus was to be delivered up, and the *mode* of it was present to Him in His *prescience*, which, therefore, is placed *after* the βουλή. Objectively, no doubt, the two are not separate in God, but the relation is conceived of after the analogy of the action of the human mind. — The *dative* is, as in xv. 1, that in which the ἐκδοτον has its ground. Without the divine βουλή κ.τ.λ. it would not have taken place. — The question, How Peter could say to those present: *Ye have put Him to death*, is solved by the remark that the execution of Christ was a public judicial murder, resolved on by the Sanhedrim in the name of the whole nation; demanded from and conceded by the Gentiles, and accomplished under the direction of the Sanhedrim (*John* xix. 16); comp. *iii.* 13 f. The view of Olshausen, that the death of Christ was a collective act of *the human race*, which had contracted a collective guilt, is quite foreign to the context.

Ver. 24. Τὰς ὠδῖνας] Peter most probably used the common expression from the O. T.: מַחְלֵי מוֹת, *snarcs of death*, in which the θάνατος personified is conceived as a huntsman laying a snare. *Ps.* xviii. 5 f., cxvi. 3. See Gesen. *Thes.* I. p. 440. The LXX. *erroneously* translates this expression as ὠδῖνες θανάτου, misled by מַחְלֵי, *dolor* (*Isa.* lxvi. 7), in the plural מַחְלֵי, used particularly of *birth-pangs*. See the LXX. *Ps.* xviii. 5; 2 *Sam.* xxii. 6. But Luke—and this betrays the use of a

¹ This reason must operate also against Lamping's (*Pauli de praedestinat. decreta*, 1858, p. 102 ff.) defence of the common explanation, in which he specifies, as the distinction between βουλή and πρόγνωσις, merely this: "illud adumbrat Dei voluntatem, hoc inde profectum decretum." It is arbitrary, with Holsten, *z. Ev. d. Paul. u. Pet.* p. 146, to refer βουλή not to the saving will, but merely to the will as regards destiny. See, in opposition to this, *iii.* 18, where the suffering of Christ is the fulfilment of *divine prophecy*; comp. viii. 32 f., x. 43.

Hebrew source directly or indirectly—has followed the LXX., and has thus changed the Petrine expression *vincula mortis* into *dolores mortis*. The expression of Luke, who with ὠδῖνες could think of nothing else than the only meaning which it has in Greek, gives the latter, and not the former sense. *In the sense of Peter*, therefore, the words are to be explained: *after he has loosed the snares of death* (with which death held him captive); but *in the sense of Luke*: *after he has loosed the pangs of death*. According to Luke (comp. on πρωτότοκος ἐκ τῶν νεκρῶν, Col. i. 18), the resurrection of Jesus is conceived as *birth* from the dead. Death *travailed* (ὁ θάνατος ὥδινε κατέχων αὐτόν, Chrys.) *in birth-throes* even until the dead was raised again. With this event these pangs ceased, *they were loosed*; and because God has made Christ alive, God has loosed the pangs of death. On λύσας, see LXX. Job xxxix. 3; Soph. O. C. 1612, El. 927; Aelian. H. A. xii. 5. Comp. Plat. Pol. ix. p. 574 A: μεγάλαις ὠδῖσί τε καὶ ὀδύναις συνέχεσθαι. The aorist participle is *synchronous* with ἀνέστησε. To understand *the death-pangs of Christ*, from which God freed Him “resuscitando eum ad vitam nullis doloribus obnoxiam” (Grotius), is incorrect, because the liberation from the pains of death has already taken place through the death itself, with which the earthly work of Christ, even of His suffering, was finished (John xix. 30). Quite groundless is the assertion of Olshausen, that in Hellenistic Greek ὠδῖνες has not only the meaning of *pains*, but also that of *bonds*, which is not at all to be vouched by the passages in Schleusn. Thes. V. p. 571. — καθότι: *according to the fact, that*; see on Luke i. 7. — οὐκ ἦν δύνατον] which is afterwards proved from David. It was thus impossible in virtue of the *divine destination* attested by David. Other reasons (Calovius: on account of the *unio personalis*, etc.) are here far-fetched. — κρατεῖσθαι ὑπ’ αὐτοῦ] The θάνατος could not but give Him up; Christ could not be *retained* by death *in its power*, which would have happened, if He, like other dead, had not become alive again and risen to eternal life (Rom. vi. 9). On κρατεῖσθαι ὑπό, *to be ruled by*, comp. 4 Macc. ii. 9; Dem. 1010. 17. By His resurrection Christ has *done away* death as a power (2 Tim. i. 10; 1 Cor. xv. 25 f.).

Ver. 25. *Εἰς αὐτόν*] so that the words, as respects their fulfilment, *apply to Him*. See Bernhardt, p. 220. — The passage is from Ps. xvi. 8 ff., exactly after the LXX. David, if the Psalm, which yet certainly is later, belonged to him, or the other suffering theocrat who here speaks, is, in what he affirms of himself, a prophetic type of the *Messiah*; what he says of the certainty that he should not succumb to the danger of death, which threatened him, has received its antitypical fulfilment in Christ by His resurrection from the dead. This *historical Messianic fulfilment* of the Psalm justified the apostle in its Messianic *interpretation*, in which he has on his side not rabbinical predecessors (see Schoettgen), but the Apostle Paul (xiii. 35 f.). The *προωρόμην κ.τ.λ.*, as the LXX. translates *יִי־שׁ*, is, according to this ideal Messianic understanding of the Psalm, Christ's joyful expression of His *continued fellowship with God* on earth, since in fact (*ὅτι*) God is by His side protecting and preserving Him; *I foresaw the Lord before my face always*, i.e. looking before me with the mind's glance (Xen. *Hell.* iv. 3. 16; otherwise, xxi. 29), I saw Jehovah always before my face. — *ἐκ δεξιῶν μου ἐστίν*] namely, as protector and helper, as *παραστάτης* (Xen. *Cyr.* iii. 3, 21). Concerning *ἐκ δεξιῶν*, *from the right side out*, i.e. *on the right of it*, see Winer, p. 344 [E. T. 459]. The *figurative* element of the expression is borrowed from courts of justice, where the advocates stood *at the right* of their clients, Ps. cix. 31. — *ἵνα μὴ σαλευθῶ*] without figure: *that I may remain unmoved in the state of my salvation*. On the figurative use—frequent also in the LXX., Apocr., and Greek authors (Dorville, *ad Char.* p. 307)—of *σαλεύειν*, comp. 2 Thess. ii. 2.

Ver. 26. *Therefore my heart rejoiced and my tongue exulted*. The aorists denote an act of the time described by *προωρόμην κ.τ.λ.*, the joyful remembrance of which is here expressed. — *ἡ καρδία μου*, *לֵבִי*: *the heart*, the centre of personal life, is also the seat of the moral feelings and determinations of the will: Delitzsch, *Psych.* p. 248 ff. — Instead of *ἡ γλῶσσά μου*, the Hebrew has *נַפְשִׁי*, i.e. *my soul* (Ps. vii. 6, xxx. 13, *et al.*; see Schoettgen, p. 415), in place of which the LXX. either found a different reading or gave a free rendering. — *ἔτι δὲ καὶ ἡ*

σάρξ μου κ.τ.λ.] *but moreover also my flesh (body) shall tabernacle*, that is, settle itself by way of encampment, *on hope*, by which the Psalmist expresses his confidence that he shall not perish, but continue in life—while, according to Peter, from the point of view of the fulfilment that has taken place in Christ, these words εἰς Χριστόν (ver. 25) prophetically express that *the body of Christ will tarry in the grave on hope*, i.e. on the basis of the hope of rising from the dead. Thus what is divinely destined for Christ—His resurrection—appears in poetic mould as the object of the hope of His body. — ἐτι δὲ καί] Comp. Luke xiv. 26; Acts xxi. 28; Soph. O. R. 1345. — ἐπ' ἐλπιδι] as in Rom. iv. 18.

Ver. 27. What now the Psalmist further says according to the historical sense: *For Thou wilt not leave my soul to Hades* (i.e. Thou wilt not suffer me to die in my present life-peril), *and wilt not give Thy Holy One* (according to the Ketibh of the original: *Thy holy ones*, the plural of category, comp. Hupfeld *in loc.*) *to see corruption*—is by Peter, as spoken εἰς Χριστόν, taken in accordance with the prophetic meaning historically fulfilled in Him: *Thou wilt not forsake my soul in Hades* (after it shall have come thither; see Kühner, § 622; Buttm. *neut. Gr.* p. 287 [E. T. 333]), but by the resurrection wilt again deliver it,¹ *and wilt not suffer Thy Holy One* (the Messiah) *to share corruption*, i.e. according to the connection of the sense as fulfilled, *putrefaction* (comp. xiii. 34 ff.).² Instead of διαφθοράν, the original has חַשׁ, a *pit*, which, however, Peter, with the LXX., understood as διαφθορά, and accordingly has derived it not from חַשׁ, but from חַשׁ, διαφθείρω; comp. Job xvii. 14. — On δώσεις, comp. x. 40. The meaning is: Thou wilt not cause,

¹ This passage is a *dictum probans* for the abode of the soul of Christ in Hades, but it contains no dogmatic statement concerning the *descensus ad inferos* in the sense of the church. Comp. Güder, *Lehre von d. Erscheinung Christi unter d. Todten*, p. 30; Weiss, *Petrin. Lehrbegr.* p. 233 f.

² After this passage, compared with ver. 31, no further discussion is needed to show how unreasonably it has been taken for granted (see especially Holsten, *z. Ev. d. Paul. u. Petr.* p. 128 ff.) that the early church conceived the resurrection of Christ as a μεταβάσις εἰς ἕτερον σῶμα, entirely independent of the dead body of our Lord. How much are the evangelical narratives of the appearances of the risen Christ, in which the identity of His body has stress so variously laid on it, at variance with this opinion! Comp. x. 41.

that, etc. Often so also in classical writers from Homer onward. As to *ιδεῖν* in the sense of experiencing, comp. on Luke ii. 26.

Ver. 28. *Thou hast made known to me ways of life; Thou wilt fill me with joy in presence of Thy countenance*, meant by the Psalmist of the divine guidance in saving his life, and of the joy which he would thereafter experience before God, refers, according to its prophetic sense, as fulfilled in Christ, to His *resurrection*, by which God practically made known to him ways to life, and to his *state of exaltation in heaven*, where he is in the fulness of blessedness with God. — *μετὰ τοῦ προσώπου σου*] *וְעִם־פָּנָיִךְ*, in *communion* with Thy countenance (seen by me). Comp. Heb. ix. 24.

Vv. 29–31. Proof that David in this passage of his Psalm has prophetically made known the resurrection of Christ.

Ver. 29. *Μετὰ παρρησίας*] *frankly and freely*, without reserve; for the main object was to show off a passage honouring David, that it had received fulfilment in a higher and prophetic sense in *another*. Bengel well remarks: “Est igitur hoc loco *προθεραπεία*, praevia sermonis mitigatio.” — David is called *ὁ πατριάρχης* as the celebrated ancestor of the kingly family, from which the nation expected their Messiah. — *ὅτι*] *that* (not *for*). Peter wishes to say of David what is *notorious*, and what it is *allowable* for him to say on account of this very notoriety; therefore with *ἐξόν* there is not to be supplied, as is usually done, *ἔστω*, but *ἐστὶ* (*ἔξεστι*). — *ἐν ἡμῖν*] David was buried at Jerusalem. Neh. iii. 16; Joseph. *Antt.* vii. 15. 3, xiii. 8. 4, *Bell. Jud.* i. 2. 5. In *τὸ μνήμα αὐτοῦ*, *his sepulchre*, there is involved, according to the context, as self-evident: “cum ipso Davidis corpore corrupto; molliter loquitur,” Bengel.

Vv. 30–32. *Οὖν*] infers from the previous *καὶ τὸ μνήμα αὐτοῦ . . . ταύτης*, whence it is plain that David in the Psalm, *i.e.*, as a prophet and divinely conscious progenitor of the future Messiah, has spoken of the *resurrection of Christ* as the one who should not be left in Hades, and whose body should not decay. — *καὶ εἰδώς*] see 2 Sam. vii. 12. — *ἐκ καρποῦ τ. ὀσφύος αὐτοῦ*] *sc. τινά*. On the frequent supplying of the indefinite pronoun, see Kühner, II. p. 37 f.; Fritzsche, *Conject.*

I. 36. The well-known Hebrew-like expression *καρπὸς τῆς ὀσφύος αὐτοῦ* (Ps. cxxxii. 11) presupposes the idea of the uninterrupted *male* line of descent from David to Christ. Comp. Heb. vii. 5; Gen. xxxv. 11; 2 Chron. vi. 9; and see remark after Matt. i. 18. — *καθίσαι ἐπὶ τ. θρόνον αὐτοῦ*] *to sit on His throne* (Xen. *Anab.* ii. 1. 4), namely, as the *Messiah*, who was to be the theocratic consummator of the kingdom of David (Mark xi. 10; Acts xv. 16). Comp. Luke i. 32. — *προϊδών*] *prophetically looking into the future*. Comp. Gal. iii. 8. — *ὅτι οὐ κατελ.*] *since He, in fact, was not left*, etc. Thus has *history* proved that David spoke prophetically of the resurrection of the *Messiah*. The subject of *κατελείφθη κ.τ.λ.* is not David (Hofm. *Schriftbew.* II. 1, p. 115)—which no hearer, after ver. 29, could suppose—but *ὁ Χριστός*; and what is stated of Him in the words of the Psalm itself is the triumph of their historical fulfilment, a triumph which is continued and concluded in ver. 32. — *τοῦτον τὸν Ἰησοῦν*] has solemn emphasis; *this Jesus*, no other than just Him, to whom, as the *Messiah* who has historically appeared, David's prophecy refers. — *οὗ*] neuter: *whereof*. See Bernhardt, p. 298. — *μάρτυρες*] in so far as we, His twelve apostles, have conversed with the risen Christ Himself. Comp. i. 22, x. 41.

Ver. 33. *Οὖν*] namely, in consequence of the resurrection, with which the exaltation is necessarily connected. — *τῇ δεξιᾷ τοῦ Θεοῦ*] *by the right hand*, i.e. by the power of *God*, v. 31; Isa. lxiii. 12. Comp. Vulgate, Luther, Castalio, Beza, Bengel, also Zeller, p. 502, and others. The rendering: *to the right hand of God*, however much it might be recommended as regards sense by ver. 34, is to be rejected, seeing that the construction of simple verbs of motion with the dative of the goal aimed at, instead of with *πρός* or *εἰς*, belongs in classical Greek only to the poets (see the passages from Homer in Nägelsb. p. 12, ed. 3, and, besides, Erfurdt, *ad Antig.* 234; Bernhardt, p. 95; Fritzsche, *Conject.* I. p. 42, the latter seeking to defend the use as legitimate), and occurs, indeed, in late writers¹ (see Winer, p. 201 f. [E. T. 268 f.]), but is without

¹ The dative of interest (e.g. *ἔρχομαι σοι*, I come for thee) has often been confounded with it. Comp. Krüger, § 48. 9. 1.

any certain example in the N. T., often as there would have been occasion for it; for Acts xxi. 16 admits of another explanation, and Rev. ii. 16 is not at all a case in point. In the passage of the LXX. Judg. xi. 18, deemed certain by Fritzsche, τῇ γῇ Μωάβ (if the reading is correct) is to be connected, not with ἦλθεν, but as appropriating dative with ἀπὸ ἀνατολῶν ἡλίου. Concerning Κύρῳ ἰέναι, Xen. *Anab.* i. 2. 26, see Bornemann, ed. Lips. The objection, that *by the right hand of God* is here inappropriate (de Wette and others), is not tenable. There is something *triumphant* in the element emphatically prefixed, which is correlative to ἀνέστησεν ὁ Θεός (ver. 32); *God's* work of power was, as the resurrection, so also the exaltation. Comp. Phil. ii. 9. A Hebraism, or an incorrect translation of יְהוָה (Bleek in the *Stud. u. Krit.* 1832, p. 1038; de Wette; Weiss, *Petr. Lehrbegr.* p. 205), has been unnecessarily and arbitrarily assumed. — τὴν τε ἐπαγγ. τ. ἀγ. πν. λαβ. παρὰ τ. πατρ.] contains that which followed upon the ὑψωθείς, and hence is not to be explained with Kuinoel and others: “after He had received the promise of the Holy Spirit from the Father;” but: “after He had received the (in the O. T.) promised (i. 4) *Holy Spirit from His Father*. See on Luke xxiv. 49. — τοῦτο is either, with Vulgate, Erasmus, Beza, Kuinoel, and others, to be referred to the πνεῦμα ἅγιον, so that the ὃ corresponds to the explanatory *id quod* (Kühner, § 802. 2), or—which, on account of the ὃ annexed to τοῦτο, is more natural and more suitable to the miraculous character—it is, with Luther, Calvin, and others, to be taken as an independent neuter: *He poured forth* (just now) *this, what ye* (in effect) *see and hear* (in the conduct and speech of those assembled). Accordingly, Peter leaves it to his hearers, after what had previously been remarked (τὴν τε ἐπαγγ. . . . πατρός), themselves to infer that what was poured out was nothing else than just the πνεῦμα ἅγιον.¹ — The idea that the exalted Jesus in heaven

¹ It cannot, however, be said that “the first congregation of disciples receives this gift *without baptism*” (Weiss, *bibl. Theol.* p. 150). Those persons possessed by the Spirit were, in fact, all confessors of Christ, and it must in their case be supposed that they had already received baptism in the lifetime of our Lord, to which conclusion vv. 38, 41 point.

receives from His Father and pours forth the Holy Spirit, is founded on such instructions of Christ as John xv. 26, xvi. 7. Comp. on i. 4.

Vv. 34, 35. Γάρ] The fundamental fact of the previous statement, namely, the *τῇ δεξιᾷ Θεοῦ ὑψωθείς*, has still to be *proved*, and Peter proves this also from a saying of David, which has not received its fulfilment in David itself. — λέγει δὲ αὐτός] *but he himself says*, but it is his own declaration; and then follows Ps. cx. 1, where David *distinguishes from himself* Him who is to sit at the right hand of God, *as His Lord* (τῷ κυρίῳ μου). This King, designated by τῷ κυρίῳ μου of the Psalm, although it does not proceed from David (see on Matt. xxii. 43), is, according to the Messianic destination and fulfilment of this Psalm,¹ Christ, who is Lord of David and of all the saints of the O. T.; and His *occupying the throne* (sit Thou at my right hand) denotes *the exaltation of Christ* to the glory and dominion of the Father, whose *σύνθρονος* He has become; Heb. i. 8, 13; Eph. i. 21 f.

Ver. 36. The Christological aim of the whole discourse, which, as undoubtedly proved after what has been hitherto said (οὖν), is emphatically at the close set down for recognition as the summary of the faith now requisite. In this case ἀσφαλῶς (*unchangeably*) is marked with strong emphasis. — πᾶς οἶκος Ἰσρ.] without the article, because οἶκ. Ἰσρ. has assumed the nature of a proper name. Comp. LXX. 1 Kings xii. 23; Ezek. xlv. 6, *al.* Winer, p. 105 [E. T. 137]. The whole *people* is regarded as the *family* of their ancestor Israel (בֵּית יִשְׂרָאֵל). — καὶ κύριον αὐτὸν κ. Χριστόν] *him Lord* (ruler generally, comp. x. 36) *as well as also Messiah*. The former *general* expression, according to which He is ὁ ὢν ἐπὶ πάντων, Rom. ix. 5, and κεφαλὴ ὑπὲρ πάντα, Eph. i. 22, the latter special, according to which He is the σωτὴρ τοῦ κόσμου, v. 31, John iv. 42, and κεφαλὴ τῆς ἐκκλησίας, Eph. i. 22, Col. i. 18, *together* characterize the Messianic possessor of the kingdom, which *God* has *made* Christ to be by His exaltation, seeing that He had in His state of humiliation emptied Himself of

¹ Which is not to be identified with its historical meaning. See Hupfeld *in loc.*, and Diestel in the *Jahrb. f. d. Th.* p. 562 f.

the power and glory, and was only reinstated into them by His exaltation. Previously He *was* indeed likewise Lord and Messiah, but in the form of a servant; and it was after laying aside that form that He *became* such in complete reality.¹ It is not to be inferred from such passages as this and Acts iv. 27, x. 38, xvii. 31 (de Wette), that the Book of Acts represents the Messianic dignity of Jesus as *an acquisition in time*; against which view even *παρὰ τοῦ πατρὸς* in our passage (ver. 33), compared with the confession in Matt. xvi. 16, John xvi. 30, is decisive, to say nothing of the Pauline training of Luke himself. Comp. also ver. 34. — *αὐτόν* is not superfluous, but *τοῦτον τὸν Ἰησοῦν* is a weighty epexegetis, which is purposely chosen in order to annex the strongly contrasting *ὃν ὑμεῖς ἐσταυρώσατε* (comp. iii. 13, vii. 52), and thus to impart to the whole address a deeply impressive conclusion. “Aculeus in fine,” Bengel.

Ver. 37. *But after they heard it* (what was said by Peter) *they were pierced in the heart.* — *κατανύσσειν*, in the figurative sense of *painful emotion*, which penetrates the heart as if *stinging*, is not found in Greek writers (who, however, use *νύσσειν* in a similar sense); but see LXX. Ps. cix. 16: *κατα-νεννυγμένον τῇ καρδίᾳ*, Gen. xxxiv. 7, where *κατενύγησαν* is illustrated by the epexegetis: *καὶ λυπηρὸν ἦν αὐτοῖς σφόδρα*. Ecclus. xiv. 1, xii. 12, xx. 21, xlvii. 21; Susann. 11 (of the pain of love). Compare also Luke ii. 35. The hearers were seized with deep pain in their conscience on the speech of Peter, partly for the general reason that He whom they now recognised as the Messiah was murdered by the nation, partly for the more special reason that they themselves had not as yet acknowledged Him, or had been even among His adversaries, and consequently had not recognised and entered upon the only way of salvation pointed out by Peter.—On the figure of *stinging*, comp. Cic. *de orat.* iii. 34 (of Pericles): “ut in eorum mentibus, qui audissent, quasi *aculeos* quosdam relinqueret.” — *τί ποιήσομεν*] *what shall we do?* (Winer, p. 262 [E. T. 348].) The inquiry of a need of salvation surrendering itself to guidance. An opposite impression to that made

¹ Comp. Weiss, *bibl. Theol.* p. 134 f.

by the discourse of Jesus in Nazareth, Luke iv. 28. — ἀνδρες ἀδελφοί] an affectionate and respectful address from broken hearts already gained. Comp. on i. 16. “Non ita dixerunt prius,” Bengel.

Ver. 38. What a definite and complete answer and promise of salvation! The μετανοήσατε demands the *change of ethical disposition* as the moral condition of being baptized, which directly and necessarily brings with it faith (Mark i. 15); the aorist denotes the immediate accomplishment (comp. iii. 19, viii. 22), which is conceived as the work of energetic resolution. So the apostles began to accomplish it, Luke xxiv. 47. — ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ] *on the ground of the name*, so that the name “*Jesus Messiah*,” as the contents of your faith and confession, is that on which the becoming baptized rests. Βαπτίζ. is only here used with ἐπὶ; but comp. the analogous expressions, Luke xxi. 8, xxiv. 47; Acts v. 28, 40; Matt. xxiv. 5, *al.* — εἰς denotes the *object* of the baptism, which is the remission of the guilt contracted in the state before μετάνοια. Comp. xxii. 16; 1 Cor vi. 11. — καὶ λήψ.] *καὶ consecutivum*. After reconciliation, sanctification; both are experienced in baptism. — τοῦ ἁγίου πνεύματος] this is the δωρεά itself. Heb. vi. 4; Acts x. 45, xi. 17.

Ver. 39. Proof of the preceding λήψεσθε κ.τ.λ.: *for to you belongs the promise (concerned); yours it is*, i.e. *you* are they in whom the promise (of the communication of the Spirit) is to be realized. — τοῖς εἰς μακράν] *to those who are at a distance*, that is, to all the members of the Jewish nation, who are neither dwellers here at Jerusalem, nor are now present as pilgrims to the feast, both Jews and Hellenists. Comp. also Baumgarten. Others, with Theophylact, Oecumenius, Erasmus, Calvin, Piscator, Grotius, Wolf, Bengel, Heinrichs, de Wette, Lange, Hackett, also Weiss, *Petr. Lehrbegr.* p. 148, and *bibl. Theol.* p. 149, explain it of the *Gentiles*. Comp. Eph. ii. 13. But, although Peter might certainly conceive of the conversion of the Gentiles, according to Isa. ii. 2, xlix. 1, *al.*, in the way of their coming to and passing through Judaism, yet the mention of the Gentiles here (observe the emphatically preceding ὑμῶν) would be quite alien from the destination of the words,

which were intended to prove the *λήψεσθε κ.τ.λ.* of ver. 38. The conversion of the *Gentiles* does not here belong to the *matter in hand*. Beza, whom Casaubon follows, understood it of *time* (2 Sam. vii. 19, comp. the classical *οὐκ ἐς μακράν*): *longe post futuros*, but this is excluded by the very conception of the nearness of the Parousia.—As to the expression of *direction*, *εἰς μακρ.*, comp. on xxii. 5. — *ὅσους ἂν προσκαλ. κ.τ.λ.*] contains the definition of *πᾶσι τοῖς εἰς μακράν*: *as many as God shall have called to Himself*, namely, by the preaching of the gospel, by the reception of which they, as members of the true theocracy, will enter into Christian *fellowship with God*, and will receive the Spirit.

Ver. 40. Observe the change of the *aorist διεμαρτύρατο* (see the critical notes) and *imperfect παρεκάλει*: he *adjoined* them (1 Tim. v. 21; 2 Tim. ii. 14, iv. 1, often also in classical writers), after which followed the *continued exhortation*, the contents of which was: *Become saved from this* (the now living) *perverse generation away*, in separating yourselves from them by the *μετάνοια* and baptism. — *σκολιός*] *crooked*, in a moral sense = *ἀδικός*. Comp. on Phil. ii. 15.

Ver. 41. *Μὲν οὖν*] namely, in consequence of these representations of the apostle. We may translate either: *they then who received his word* (namely, *σώθητε κ.τ.λ.*), comp. viii. 4 (so Vulgate, Luther, Beza, Bengel, Kuinoel, and others); or, *they then* (those indicated in ver. 37), *after they received his word*, etc., comp. i. 6, viii. 25, xv. 3 (so Castalio, de Wette). The latter is correct, because, according to the former view of the meaning, there must have been mention previously of a reception of the word, to which reference would here be made. As this is not the case, those present in general are meant, as in ver. 37, and *ἀποδεξάμενοι τὸν λόγον αὐτοῦ* (ver. 40) stands in a *climactic* relation to *κατενύγησαν* (ver. 37). — *προσέτεθσαν*] *were added* (ver. 47, v. 14, xi. 24), namely, to the *fellowship of the already existing followers of Jesus*, as is self-evident from the context. — *ψυχαί*] *persons*, according to the Hebrew *נַפְשׁוֹת*, Ex. i. 5; Acts vii. 14; 1 Pet. iii. 20; this use is not classical, since, in the passages apparently proving it (Eur. *Androm.* 612, *Med.* 247, *al.*; see Kypke, II. p. 19),

ψυχή means, in the strict sense, *soul* (life).—The text does not affirm that the baptism of the three thousand occurred *on the spot and simultaneously*, but only that it took place *during the course of that day* (τῇ ἡμέρᾳ ἐκείνῃ). Observe further, that their baptism was conditioned only by the *μετάνοια* and by faith on Jesus as the Messiah; and, accordingly, it had their further Christian instruction not as a preceding, but as a subsequent, condition (ver. 42).

Ver. 42 now describes what the reception of the three thousand had as its consequence; what they, namely the three thousand and those who were already believers before (for the *whole body* is the subject, as is evident from the idea of προσέτεθσαν), as members of the Christian community under the guidance of the apostles perseveringly did.¹ The development of the inner life of the youthful church follows that great external increase. First of all: *they were perseveringly devoted to the instruction* (2 Tim. iv. 2; 1 Cor. xiv. 6) *of the apostles*, they were constantly intent on having themselves instructed by the apostles.—τῇ κοινωνίᾳ] is to be explained of the *mutual brotherly association* which they sought to maintain *with one another*. Comp. on Phil. i. 5. See also Weiss, *bibl. Theol.* p. 141 f., and Ewald. The same in substance with the ἀδελφότης, 1 Pet. ii. 17, v. 9. It is incorrect in Wolf, Rosenmüller, and others to refer it to τῶν ἀποστόλων, and to understand it of living in intimate association *with the apostles*. For καὶ τῇ κοινων. is, as well as the other three, an independent element, not to be blended with the preceding. Therefore the views of others are also incorrect, who either (Cornelius à Lapide and Mede as quoted by Wolf) take the following (spurious) καὶ as *explicativum* (*et communione, videlicet fractione panis et precibus*), or suppose a ἐν διὰ δυοῖν (Homberg) after the Vulgate: *et communicatione fractionis panis*, so that τῇ κοινων. would already refer to the Agapae. Recently, following Mosheim (*de rebus Christ. ante Const. M.* p. 114), the explanation of the *communication of charitable gifts to the needy* has become the usual one. So Heinrichs,

¹ With the spuriousness of the second καί (see the critical note), the four particulars are arranged *in pairs*.

Kuinoel, Olshausen, Baumgarten, also Löhe, *Aphorism.* p. 80 ff., Harnack, *christl. Gemeindegottesd.* p. 78 ff., Hackett, and others.¹ But this special sense must have been indicated by a special addition, or have been undoubtedly suggested by the context, as in Rom. xv. 26; Heb. xiii. 16; especially as *κοινωνία* does not in itself signify *communicatio*, but *communio*; and it is only from the context that it can obtain the idea of fellowship manifesting itself by *contributions in aid*, etc., which is not here the case. — *τῇ κλάσει τοῦ ἄρτου*] *in the breaking of their bread* (τοῦ ἄ.). By this is meant *the observance of common evening-meals* (Luke xxiv. 30), which, after the manner of the last meal of Jesus, they concluded with the Lord's Supper (*Agapae*, Jude 12). The Peschito and several Fathers, as well as the Catholic Church,² with Suicer, Mede, Wolf, Lightfoot, and several older expositors, arbitrarily explain it exclusively of the *Eucharist*; comp. also Harnack, *l.c.* p. 111 ff. *Such* a celebration is of later origin; the separation of the Lord's Supper from the joint evening meal did not take place at all in the apostolic church, 1 Cor. xi. The passages, xx. 7, 11, xxvii. 35, are decisive against Heinrichs, who, after Kypke, explains the breaking of bread *of beneficence to the poor* (Isa. lviii. 7), so that it would be synonymous with *κοινωνία* (but see above). — *ταῖς προσευχαῖς*] The plural denotes the prayers of various kinds, which were partly new Christian prayers restricted to no formula, and partly, doubtless, Psalms and wonted Jewish prayers, especially having reference to the Messiah and His kingdom.—Observe further in general the *family* character of the brotherly union of the first Christian church.

Ver. 43. *But fear came upon every soul, and many miracles,*

¹ That the moral nature of the *κοινωνία* expresses itself also in liberality, is correct in itself, but is not here particularly brought forward, any more than other forms of its activity. This in opposition to Lechler, *apost. Zeit.* p. 285.

² This Church draws as an inference from our passage the historical assertion: *Sub una specie panis communicaverunt sancti in primitiva ecclesia.* *Confut. Conf. Aug.* p. 543 of my edition of the *Libri Symbolici*. See, in opposition to this view, the striking remarks of Casaubon in the *Exercitatt. Anti-Baron.* p. 466. Beelen still thinks that he is able to make good the idea of the *daily unbloody sacrifice of the mass* by the appended τ. προσευχ. !

etc. Luke in these words describes: (1) what sort of impression the extraordinary result of the event of Pentecost made generally upon the minds (πάση ψυχῇ, Winer, p. 147 [E. T. 194]) of those who did not belong to the youthful church; and (2) the work of the apostles after the effusion of the Spirit. Therefore τέ is the simple copula, and not, as is often assumed, equivalent to γάρ. — ἐγένετο] (see the critical note) is in both cases the *descriptive* imperfect. Comp., moreover, on the expression, Hom. II. i. 188: Πηλείωνι δ' ἄχος γένητο, xii. 392, *al.* Elsewhere, instead of the dative, Luke has ἐπί with the accusative, or ἔμβοσος γίνεσθαι. — φόβος, as in Mark iv. 41, Luke i. 63, vii. 16, etc., *fear; dread*, which are wont to seize the mind on a great and wonderful, entirely unexpected, occurrence. This φόβος, occasioned by the marvellous result which the event of Pentecost together with the address of Peter had produced, operated *quasi freno* (Calvin), in preventing the first internal development of the church's life from being disturbed by premature attacks from without. — διὰ τῶν ἀποστ.] for the worker, the *causa efficiens*, was God. Comp. ver. 22, iv. 30, xv. 12.

Vv. 44, 45. But (δέ, continuative) as regards the *development of the church-life*, which took place amidst that φόβος without and this miracle-working of the apostles, all were ἐπὶ τὸ αὐτό. This, as in i. 15, ii. 1, is to be understood as having a *local* reference, and not with Theophylact, Kypke, Heinrichs, and Kuinoel: *de animorum consensu*, which is foreign to N. T. usage. *They were accustomed all to be together.* This is not strange, when we bear in mind the very natural consideration that after the feast many of the three thousand—of whom, doubtless, a considerable number consisted of pilgrims to the feast—returned to their native countries; so that the youthful church at Jerusalem does not by any means seem too large to assemble *in one place*. — καὶ εἶχον ἅπαντα κοινά] *they possessed all things in common, i.e. all things belonged to all, were a common good.* According to the more particular explanation which Luke himself gives (καὶ τὰ κτήματα . . . εἶχε, comp. iv. 32), we are to assume not merely in general a

distinguished beneficence, liberality, and mutual rendering of help,¹ or “*a prevailing willingness to place private property at the disposal of the church*” (de Wette, comp. Neander, Baumgarten, Lechler, p. 320 ff., also Lange, *apost. Zeitalt.* I. p. 90, and already Mosheim, *Diss. ad hist. eccl. pertin.* II. p. 1 ff., Kuinoel, and others); but *a real community of goods* in the early church at Jerusalem, according to which the possessors were wont to dispose of their lands and their goods generally, and applied the money sometimes themselves (Acts ii. 44 f., iv. 32), and sometimes by handing it to the apostles (Acts v. 2), for the relief of the wants of their fellow-Christians. See already Chrysostom. But for the correct understanding of this community of goods and its historical character (denied by Baur and Zeller), it is to be observed: (1) *It took place only in Jerusalem.* For there is no trace of it in any other church; on the contrary, elsewhere the rich and the poor continued to live side by side, and Paul in his letters had often to inculcate beneficence in opposition to selfishness and *πλεονεξία*. Comp. also Jas. v. 1 ff.; 1 John iii. 17. And this community of goods at Jerusalem helps to explain the great and general poverty of the church in that city, whose possessions naturally—certainly also in the hope of the Parousia speedily occurring—were soon consumed. As the arrangement is found in no other church, it is very probable that the apostles were prevented by the very experience acquired in Jerusalem from counselling or at all introducing it elsewhere. (2) *This community of goods was not ordained as a legal necessity, but was left to the free will of the owners.* This is evident from Acts v. 4 and xii. 12. Nevertheless, (3) in the yet fresh vigour of brotherly love (Bengel on iv. 34 aptly says: “non nisi summo fidei et amoris flori convenit”), it was, *in point of fact, general in the church of Jerusalem*, as is proved from this passage and from the express assurance at iv. 32, 34 f., in connection with which the conduct of Barnabas, brought forward in iv. 36, is simply a concrete instance of the general practice. (4) *It was*

¹ Comp. also Hundeshagen in Herzog's *Encykl.* III. p. 26. In this view the Pythagorean *τὰ τῶν φίλων κοινά* might be compared with it (Rittersh. *ad Porphy. Vit. Pyth.* p. 46).

not an institution borrowed from the *Essenes*¹ (in opposition to Grotius, Heinrichs, Ammon, Schneckenburger). For it could not have arisen without the guidance of the apostles; and to attribute to them any sort of imitation of Essenism, would be devoid alike of internal probability and of any trace in history, as, indeed, the first fresh form assumed by the life of the church must necessarily be conceived as a development from within under the impulse of the Spirit. (5) On the contrary, the relation arose very naturally, and that from within, as a *continuation and extension of that community of goods which subsisted in the case of Jesus Himself and His disciples*, the wants of all being defrayed from a common purse. It was the extension of this relation to the whole church, and thereby, doubtless, the putting into practice of the command Luke xii. 33, but in a definite form. That Luke here and in iv. 32, 34 expresses himself *too strongly* (de Wette), is an arbitrary assertion. Schneckenburger, in the *Stud. u. Krit.* 1855, p. 514 ff., and Ewald have correctly apprehended the matter as an actual community of goods. Comp. Ritschl, *altkath. Kirche*, p. 232. — τὰ κτήματα] *the landed possessions* (belonging to him). See v. 1; Xen. *Oec.* 20. 23; Eustath. *ad Il.* vi. p. 685. ὑπάρξεις: *possessions in general*, Polyb. ii. 17. 11; Heb. x. 34, and Bleek *in loc.* — ἀντὰ] *it, namely, the proceeds*. The reference is involved in the preceding verb (ἐπίπρασκον). Comp. Luke xviii. 22; John xii. 5. See generally, Winer, p. 138 [E. T. 181 f.]. — καθότι ἂν τις χρεῖαν εἶχε] *just as any one had need*. ἂν with the *indicative* denotes: “accidisse aliquid non certo quodam tempore, sed quotiescunque occasio ita ferret.” Herm. *ad Viger.* p. 820. Comp. iv. 35; Mark vi. 56; Krüger, *Anab.* i. 5. 2; Kühner, *ad Mem.* i. 1. 16; and see on 1 Cor. xii. 2.

Ver. 46. Καθ' ἡμέραν] *daily*. See Bernhardt, p. 241. — On προσκαρτερεῖν ἐν, *to be diligent in visiting a place*, comp. Susann. 6. — ἐν τῷ ἱερῷ] as confessors of the Messiah of their nation, whose speedy appearance in glory they expected, as

¹ See Joseph. *Bell. Jud.* ii. 8. 3 f. The Pythagoreans also had a community of goods. See Jamblich. *Vita Pyth.* 168. 72; Zeller, p. 504. See, in opposition to the derivation from Essenism, von Wegnern in the *Zeitschr. f. histor. Theol.* XI. 2, p. 1 ff., Ewald and Ritschl.

well as in accordance with the example of Christ Himself, and with the nature of Christianity as the fulfilment of true Judaism, they could of course have no occasion for voluntarily separating themselves from the sanctuary of their nation; on the contrary, they could not but unanimously (ὁμοθυμ.) consider themselves bound to it; comp. Luke xxiv. 53. — κλῶντες ἄρτον] *breaking bread*, referring, as in ver. 42, to the love-feasts. The article *might* stand as in ver. 42, but is here not thought of, and therefore not put. It would mean: *their bread*. — κατ' οἶκον] Contrast to ἐν τῷ ἱερῷ; hence: *at home*, in meetings in their place of assembly, where they partook of the meal (perhaps in detachments). Comp. Philem. 2. So most commentators, including Wolf, Bengel, Heinrichs, Olshausen, de Wette. But Erasmus, Salmasius, and others explain it *domatim*, from house to house. So also Kuinoel and Hildebrand. Comp. Luke viii. 1; Acts xv. 21; Matt. xxiv. 7. But there is nowhere any trace of holding the love-feasts successively in different houses; on the contrary, according to i. 13, it must be assumed that the new community had at the very first a fixed place of assembly. Luke here places side by side the *public* religious conduct of the Christians and their *private* association; hence after ἐν τῷ ἱερῷ the express κατ' οἶκον was essentially necessary.¹ — μετελάμβανον τροφῆς] *they received their portion of food* (comp. xxvii. 33 f.), partook of their sustenance. Plat. *Polit.* p. 275 C: παιδείας μετειληφέναι καὶ τροφῆς. — Ver. 46 is to be paraphrased as follows: *In the daily visiting of the temple, at which they attended with one accord, and amidst daily observance of the love-feast at home, they wanted not sustenance, of which they partook in gladness and singleness of heart*. — ἐν ἀγαλλιάσει] this is the expression of the joy in the Holy Spirit, as they partook of the daily bread, "fructus fidei et

¹ Observe how, on the one hand, the youthful church continued still bound up with the national cultus, but, on the other hand, developed itself at the same time as a separate society, and in this latter development already put forth the germs of the distinctively Christian cultus (comp. Nitzsch, *prakt. Theol.* I. p. 174 ff., 213 ff.). The further evolution and independent vital power of this cultus could not but gradually bring about the severance from the old, and accomplish that severance in the first instance in Gentile-Christian churches.

character veritatis," Bengel. And still in the erection of the kingdom believers are ἄμωμοι ἐν ἀγαλλιάσει, Jude 24. This is, then, the joy of *triumph*. — ἀφελότης] *plainness, simplicity, true moral candour*. Dem. 1489. 10 : ἀφελὴς καὶ παρρησίας μεστός. The word is not elsewhere preserved in Greek, but ἀφέλεια is (Ael. V. H. iii. 10, *al.* ; Polyb. vi. 48. 4).

Ver. 47. Αἰνοῦντες τ. Θεόν] is not to be restricted to *giving thanks at meals*, but gives prominence generally to *the whole religious frame of spirit* ; which expressed itself in *the praises of God* (comp. de Wette). This is clearly evident from the second clause of the sentence, καὶ ἔχοντες . . . λαόν, referring likewise to their relation *in general*. That piety praising God, namely, and this possession of the general favour of the people, formed together the happy accompanying circumstances, under which they partook of their bodily sustenance with gladness and simple heart. — πρὸς ὅλ. τ. λαόν] possessing favour (on account of their pious conduct) *in their relation to the whole people*.¹ Comp. Rom. v. 1. — ὁ κύριος] *i.e.* Christ, as the exalted Ruler of His church. — τοὺς σωζομένους] *those who were being saved, i.e. those who* (by their very accession to the church) *became saved* from eternal perdition so as to partake in the Messianic kingdom. Comp. ver. 40.

¹ To refer this remark, on account of the later persecution, to the idealizing tendency and to legendary embellishment (Baur), is a very rash course, as between this time and the commencement of persecution a considerable period intervenes, and the popular humour, particularly in times of fresh excitement, is so changeable. Schwanbeck also, p. 45, denies the correctness of the representation, which he reckons among the peculiarities of the Petrine portion of the book.

CHAPTER III.

VER. 3. After ἐλεημος., λαβεῖν is to be defended, which is wanting in D, min. Theophyl. Lucif. and some vss., and is wrongly deleted by Heinr. and Bornem. The authorities which omit it are too weak, especially as the complete superfluity of the word (it is otherwise in ver. 5) rendered its omission very natural. — Ver. 6. ἔγειραι καὶ] is wanting in B D 8, Sahid.; deleted by Bornem. But as Peter himself raises up the lame man, ver. 7, this portion of the summons would more easily be omitted than added from Luke v. 23, vi. 8; comp. vii. 14. Lachm. and Tisch. have the form ἔγειρε; rightly, see on Matt. ix. 5; Mark ii. 9. — Ver. 7. After ἔγειρε, A B C 8, min., the vss., and some Fathers, have αὐτόν. Adopted by Lachm. A usual addition. — Ver. 11. αὐτοῦ] Elz. has τοῦ ἰαθέντος χωλοῦ, against decisive testimony. A church-lesson begins with ver. 11. — Ver. 13. καὶ Ἰσαὰκ κ. Ἰακώβ] Lachm. and Bornem. read καὶ Θεὸς Ἰσαὰκ, κ. Θεὸς Ἰακώβ, following A C D 8, 15, 18, 25, several vss., Chrys., and Theophyl. From Matt. xxii. 32 (therefore also several of these witnesses have the article before Θεός), and LXX. Ex. iii. 6. — μέν] is wanting in Elz., but is to be defended on the authority of A B C E 8, min., vss., and Fathers, and because no corresponding δέ follows. — Ver. 18. αὐτοῦ (not αὐτοῦ) is, with Lachm. and Tisch., according to decisive evidence, to be placed after Χριστόν, and not after προφητῶν (Elz. Scholz). — Ver. 20. προκεχειρισμένον] Elz.: προκεκηρυγμένον, against decisive evidence. A gloss (vv. 18, 21 ff.) more precisely defining the meaning according to the context (comp. also xiii. 23 f.). — Ver. 21. τῶν] Elz.: πάντων, against decisive testimony. Introduced to make the statement stronger, in accordance with ver. 24. — ἀπ' αἰῶνος] is wanting in D, 19, Arm. Cosm. Tert. Ir.; so Born. It was considered objectionable, because, strictly speaking, no prophets existed ἀπ' αἰῶνος. The position after ἀγίων (Lachm. Tisch.) is so decidedly attested that it is not to be derived from Luke i. 70. — Ver. 22. Instead of μέν, Elz. has μὲν γάρ, against decisive evidence. γάρ was written on the margin, because the connection was not understood. — πρὸς τοὺς πατέρας] is wanting

in A B C Σ , min. Syr. Copt. Vulg. It is placed after *εἶπεν* in D E, vss., and Fathers. So Born. Rightly deleted by Lachm. and Tisch. An addition by way of gloss.—Ver. 23. Instead of *ἐξολοθρ.*, A B C D, Lachm. Born. Tisch. read *ἐξολεθρ.* An etymological alteration, which often occurs also in Codd. of the LXX. Comp. the variations in Heb. xi. 28.—Ver. 24. *κατήγγειλαν*] Elz.: *προκατήγγειλαν*, against decisive evidence. A gloss of more precise definition.—Ver. 25. *οἱ υἱοί*] Elz.: *υἱοί*. But the article, which before *υἱοί* was easily left out by a transcriber, is supported by preponderant witnesses, as is also the *ἐν* wanting before *τῷ σπέρμ.* in Elz., which was omitted as superfluous.—Ver. 26. After *αὐτοῦ* Elz. has *Ἰησοῦν*, against many and important authorities. A familiar addition, although already read in A B.—*ὑμῶν*] C, min. vss. Ir. have *αὐτῶν* (so Lachm.) or *αὐτοῦ*. The original *ὑμῶν* was first changed into *αὐτοῦ* (in conformity with *ἕκαστον*), and then the plural would be easily inserted on account of the collective sense. The pronoun is entirely wanting in B.

Ver. 1. After the description of the first peaceful and prosperous life of the church, Luke now, glancing back to ii. 43, singles out from the multitude of apostolic *τέρατα κ. σημεῖα* that one with which the first *persecution* was associated.—*ἐπὶ τὸ αὐτό*] here also in a *local* reference (see on i. 15; comp. LXX. 2 Sam. ii. 13; Joseph. *Antt.* xvi. 8. 6); not merely at the same time and for the same object, but also *in the same way*, i.e. *together*, *יַחַד*, 2 Sam. *l.c.* Prominence is here given to the *united* going to the temple and the *united* working, directing special attention to the keeping together of the two chief apostles.—*ἀνέβαινον*] *they were in the act of going up*.—*ἐπὶ τὴν ὥραν τῆς προσευχῆς*] *ἐπὶ*, used of the *definition of time*, in so far as a thing *extends* to a space of time; see on Mark xv. 1; Nägelsb. on the *Iliad*, p. 284, ed. 3. Hence: *during* the hour, not equivalent to *περὶ τὴν ὥραν* (Alberti, *Obs.*, Valckenaer, Winer, and many others). Concerning the three *hours of prayer* among the Jews: the *third* (see on ii. 15), the *sixth* (noon), and the *ninth* (that of the evening sacrifice in the temple), see Lightfoot, Schoettgen, and Wetstein, *in loc.* Comp. x. 3, 9.—The Attic mode of writing *ἐνάτην* is decidedly attested in the Book of Acts.

Ver. 2. *Χωλὸς ἐκ κοιλ. μητρ.*] *born lame*. Comp. xiv. 8;

John ix. 1. And he was above forty years old, iv. 22. — The imperfect ἐβαστάζετο, *he was being brought*, denotes the action in reference to the simultaneous ἀνέβαινον, ver. 1; and ἐτίθουν, its daily repetition. — τὴν λεγομ. ὡραίαν] *which bears the by-name* (see Schaefer, *Melet.* p. 14) "*Beautiful.*" The proper name was, "*gate of Nicanor.*" It lay on the eastern side of the outermost court of the temple, leading towards the valley of Kidron, and is described by Josephus, *Bell.* v. 5. 3, as surpassingly splendid: τῶν δὲ πυλῶν αἱ μὲν ἐννέα χρυσῷ καὶ ἀργύρῳ κεκαλυμμέναί πανταχόθεν ἦσαν, ὁμοίως τε παραστάδες καὶ τὰ ὑπέρθυρα· μία δὲ ἡ ἔξωθεν τοῦ νεῶ Κορινθίου χαλκοῦ πολὺ τῇ τιμῇ τὰς καταργύρους καὶ περιχρύσους ὑπεράγουσα. Καὶ δύο μὲν ἐκάστου τοῦ πυλῶνος θύραι, τριάκοντα δὲ πηχῶν τὸ ὕψος ἐκάστης, καὶ τὸ πλάτος ἦν πεντεκαίδεκα. Others (Wagenseil, Lund, Bengel, Walch) understand it of the gate *Susan*, which was in the neighbourhood of Solomon's porch, and at which the market for pigeons and other objects for sacrifice was held. But this is at variance with the signification of the word ὡραῖος; for the name *Susan* is to be explained from the Persian capital (שׁשׁ, *town of lilies*), which, according to *Middoth*, 1 *Kal.* 3, was depicted on the gate.¹ Others (Kuihoel, *et al.*) think that the gate *Chulda*, *i.e.* *tempestiva*, leading to the court of the Gentiles, is meant. See *Lightf. Hor. ad Joh.* p. 946 f. But this derivation of the name (from חלד, *tempus*) cannot be historically proved, nor could Luke expect his reader to discover the singular appellation *porta tempestiva* in ὡραῖαν, seeing that for this the very natural "*porta speciosa*" (Vulg.) could not but suggest itself. — Among the Gentiles also *beggars sat at the gates of their temples* (Martial. i. 112)—a usage probably connected with the idea (also found in ancient Israel) of a special divine care for the poor (Hermann, *Privatalterth.* § 14. 2). — τοῦ αἰτεῖν] *eo fine, ut peteret.*

Vv. 3–5. Μέλλοντας εἰσιέναι εἰς τ. ἱερ.] For it was through this outermost gate that the temple proper was

¹ Perhaps, however, this picture of Susa on the gate of the temple is only an invention on account of the name, and the latter might be sufficiently explained from the lily-shaped decorations of the columns (שׁשׁ, 1 Kings v. 19).

reached. — ἡρώτα ἐλεημοσ. λαβ.] *he asked that he might receive an alms.* Modes of expression used in such a case (*Merere in me; In me benefac tibi*, and the like) may be seen in *Vajicra rabb.* f. 20. 3, 4. — On λαβεῖν, which in itself might be dispensed with, see Winer, p. 565 [E. T. 760]. — ἀτενίσας . . . βλέψον εἰς ἡμᾶς] They would read from his look, whether he was spiritually fitted for the benefit to be received. “Talis intuitus non caruit peculiari Spiritus motu; hinc fit, ut tam secure de miraculo pronuntiet,” Calvin. Comp. xiii. 9. — ἐπέειχεν αὐτοῖς] The supplying of τὸν νοῦν serves to make the sense clear. Comp. Luke xiv. 7; 1 Tim. iv. 16. *He was attentive, intent upon them.* Comp. Schweigh. *Lex. Herod.* I. p. 241, and *Lex. Polyb.* p. 238.

Ver. 6. Δίδωμι] *I give thee herewith.* — ἐν τῷ ὀνόμ. . . . περιπάτει] *by virtue of the name* (now pronounced) *of Jesus the Messiah, the Nazarene, arise and walk.* ἐν denotes that on which the rising and walking were causally dependent. Mark xvi. 17; Luke x. 17; Acts iv. 10, xvi. 18. Comp. the utterance of Origen, *c. Cels.* 1, against the assertion of Celsus, that Christians expelled demons by the help of evil spirits: τοσοῦτον γὰρ δύναται τὸ ὄνομα τοῦ Ἰησοῦ. This name was the focus of the power of faith, through which the miraculous gift of the apostles operated. Comp. on Matt. vii. 22; Luke ix. 49, x. 17; Mark xvi. 17. A *dico* or the like is not (in opposition to Heinrichs, Kuinoel, and others) to be supplied with ἐν τ. ὀνόμ. κ.τ.λ. Observe, moreover, first, the *solemnity* of the Ἰησοῦ Χριστοῦ τοῦ Ναζ.; and secondly, that Χριστοῦ, as in ii. 38, cannot yet be a *proper name*. Comp. John xvii. 3, i. 42.

Vv. 7, 8. Αὐτὸν τῆς δεξιᾶς] comp. Mark ix. 27, and see Valckenaer, *ad Theocr.* iv. 35. — ἐστερεώθησαν] *his feet were strengthened*, so that they now performed their function, for which they had been incapacitated in the state of lameness, of supporting the body in its movements. — αἱ βάσεις are *the feet*, as in Wisd. xiii. 18; Joseph. *Antt.* vii. 5. 5; Plat. *Tim.* p. 92 A, and in later Greek writers. — τὰ σφυρά: *the ankle-bones, tali* (very frequent in the classics), after the general expression subjoining the particular. — ἐξαλλόμενος] *spring-*

ing up, leaping into the air. Xen. *Cyr.* vii. 1. 32; *Anab.* vii. 3. 33; LXX. Isa. lv. 12. Not: *exsiliens*, videlicet *e grabbato* (Casaubon), of which last there is no mention.—καὶ εἰσῆλθε . . . τὸν θεόν] This behaviour bears the most natural impress of grateful attachment (comp. ver. 11), lively joy (περιπατ. καὶ ἀλλόμενος,—at the same time as an involuntary proof of his complete cure for himself and for others), and religious elevation. The view of Thiess—that the beggar was only a *pretended* cripple who was terrified by the threatening address of Peter into using his feet, and afterwards, for fear of the rage of the people, prudently attached himself to the apostles—changes the entire narrative, and makes the apostle himself (vv. 12, 16, iv. 9, 10) the deceiver. Peter had wrought the cure in the possession of that miraculous power of healing which Jesus had imparted to His apostles (Luke ix. 1), and the supernatural result cannot in that case, any more than in any other miracle, warrant us to deny *its historical character*, as is done by Zeller, who supposes that the general χωλοὶ περιπατοῦσιν, Luke vii. 22, Matt. xv. 31, has here been illustrated in an individual instance.

Ver. 10. Ἐπεγίνωσκον αὐτὸν, ὅτι κ.τ.λ.] A well-known attraction. Winer, p. 581 [E. T. 781]. — πρὸς τὴν ἐλεημοσ.] *for the sake of alms.* — ὁ καθήμενος] See on John ix. 8. — ἐπὶ τῇ ὁρατῇ π.] ἐπὶ: *immediately at; on the spot of the Beautiful gate.* See on John iv. 6. — θάμβους καὶ ἐκστάς.] *astonishment and surprise* at what had happened to him—an exhaustive designation of the highest degree of wonder. Comp. θαῦμα καὶ θάμβος, Plut. *de audit.* 8. 145, and similar expressions, Lobeck, *Paral.* p. 60 f.

Ver. 11. Κρατοῦντος] *But as he held fast Peter and John, i.e. in the impulse of excited gratitude took hold of them and clung to them,* in order not to be separated from his benefactors. Comp. John xx. 23; Rev. ii. 25, iii. 11; Song of Sol. iii. 4: ἐκράτησα αὐτὸν καὶ οὐκ ἀφῆκα αὐτόν. Polyb. viii. 20. 8; Eur. *Phoen.* 600; Plut. *Mor.* p. 99 D. There is no sanction of usage for the meaning commonly given, and still adopted by Olshausen and De Wette: *assectari*. For in Col. ii. 19 κρατεῖν occurs in its *proper* sense, *to hold fast*; the

LXX. 2 Sam. iii. 6 is not at all in point, and in Achill. Tat. v. p. 309, ἐπεχίρει με κρατεῖν is : me *retinere* conabatur. — As to the porch of Solomon, see on John x. 23. — ἐκθαμβοί] the *plural* after the collective noun ὁ λαός. Kühner, *ad Xen. Anab.* ii. 1. 6. Ast, *ad Plat. Legg.* I. p. 63. Nägelsb. on the *Iliad*, ii. 278. Comp. Acts v. 16.

Ver. 12. Ἀπεκρίνατο] *he began to speak*, as a reply to the astonishment and concourse of the people, which thereby practically expressed the wish for an explanation. See on Matt. xi. 25. Observe the *honourable* address, ἄνδρ. Ἰσρ., as in ii. 22, v. 35, xiii. 16, xxi. 28. — τί θαυμάζετε ἐπὶ τούτῳ ;] The wonder of the people, namely, was unfounded, in so far as they regarded the healing as an effect of the δύναμις ἡ εὐσεβ. of the apostles themselves. — τούτῳ] is *neuter* ; see ver. 10 : *at this*. As to the ἦ, *an*, introducing the second question, observe that the course of thought *without* interrogation is as follows : Your astonishment is groundless, *provided that* you were reasonably entitled to regard *us* as the workers of this cure. The ἦ is accordingly : *or else*, if you think that you must wonder why, etc. — ἡμῶν emphatically prefixed : ἰδίᾳ is then correlative. — εὐσεβείᾳ] “quasi sit praeium pietatis nostrae a Deo nobis concessum,” Heinrichs. In *us* lies neither the *causa effectiva* nor the *causa meritoria*. — πεποιηκόσι τοῦ περιπ. αὐτόν] to be taken together : *as if we had been at work, in order that he might walk*. That this *telic* designation of *that which* was done is given with the *genitive of the infinitive*, is certainly to be traced to the frequent use of this form of expression in the LXX. (see Winer, p. 306 [E. T. 410]); but the conception of the aim is not on that account to be obliterated as the defining element of the expression, especially as even in classical writers this mode of conception is found, and presents itself in the expression ποιεῖν ὅπως. See, *e.g.*, Herod. i. 117 : ποιεῖν . . . , ὅπως ἔσται ἡ Ἰωνίη ἐλευθέρη, v. 109, i. 209. Comp. πράσσειν ὅπως, Krüger on Thuc. i. 56. The ποιεῖν is conceived as *striving*.

Ver. 13. *Connection* : Do not regard this cure as *our* work (ver. 12) ; no, *God*, the peculiar God of our fathers, glorified (by this cure, comp. John ix. 3 f., xi. 4) His

servant Jesus, whom you delivered up (what a stinging contrast !), etc. — τ. πατέρων ἡμ.] embraces the three patriarchs. Comp. on Rom. ix. 5. — The venerated designation : “ the God of Abraham,” etc. (Ex. iii. 15 f.), heightens the blame of the contrast. — ἐδόξασε] namely, inasmuch as He granted such a result by means of His name (ver. 6). — τὸν παῖδα] is not to be explained, after the Vulgate, with the older interpreters (and still by Heinrichs, Kuinoel), as *filium*, since only υἱὸς Θεοῦ is throughout used of Christ in this sense ; but with Piscator, Bengel, Nitzsch (*Stud. u. Krit.* 1828, p. 331 ff.), Olshausen, de Wette, Baumgarten, and others, as *servum* ; and the designation of the Messiah as the fulfiller of the divine counsel : *servant of God*, has arisen from Isa. xl.–lxvi, namely, from the Messianic reference of the עֶבֶד יְהוָה there. Comp. Matt. xii. 18. So also in ver. 26, iv. 27, 30. Observe that an *apostle* is never called παῖς (but only δοῦλος) Θεοῦ. Comp. especially iv. 29 f. — ὃν ὑμεῖς μέν] This μέν, which pierces the conscience of the hearers, is not followed by any corresponding δέ. Comp. on i. 1. The connection before the mind of Luke was : *whom you have indeed delivered up, etc., but God has raised from the dead.* But by κρίναντος ἐκείνου ἀπολύειν he was led away from carrying out this sentence, and induced to give to it another turn. — παρεδόκατε] namely, to Pilate. — ἡρνήσασθε αὐτόν] i.e. ye have denied that *He is the Messiah*, John xix. 14, 15 ; Luke xxiii. 2. Comp. also vii. 35. The object of the denial was obvious of itself, since Jesus had just been spoken of as the παῖς τοῦ Θεοῦ. Observe, moreover, that with ἡρνήσ. αὐτόν the relative construction is not carried on, but with rhetorical emphasis the sentence is continued independent of it : *and ye have denied Him* (comp. Bernhardt, p. 304 ; Kühner, § 799). This is in keeping with the liveliness of the discourse and its antitheses ; but without such a breaking off of the construction αὐτόν would be quite superfluous, as the regimen remains the same as before. — κατὰ πρόσωπον] *towards the face* ; ye have denied Him even *unto the face* of Pilate (so audaciously !). Comp. Gal. ii. 11. There is no Hebraism. See Jacobs, *ad Achill. Tat.* p. 612 ; Schweighäuser, *Lex. Polyb.* p. 540. — κρίναντος

ἐκείνου ἀπολύειν] *although the latter had decided to release (him)*. See John xix. 4 ; Luke xxiii. 16. ἐκείνου is designedly used instead of αὐτοῦ, in order to make the *contrast* felt between what *Pilate* judged and what *they* did. Comp. ver. 14. See Krüger and Kühner, *ad Xen. Anab.* iv. 3. 20 ; Dissen, *ad Dem. de cor.* p. 319 ; and the examples from Plato in Ast, *Lex.* I. p. 658. Chrys. well says : ὑμεῖς ἐκείνου θελήσαντος οὐκ ἠθελήσατε.

Vv. 14, 15. Ὑμεῖς δέ] Contrast to κρίναντος ἐκ. ἀπολύειν, ver. 13. — τὸν ἅγιον καὶ δίκαιον] the κατ' ἐξοχὴν *Holy* (consecrated to God, inasmuch as He is the ἵγιος ἱερός) and *Just* (innocent and entirely righteous, see on John xvi. 10). Comp. Isa. liii. 11. To this characteristic description of Jesus ἄνδρα φονέα (Barabbas, see Luke xxiii. 19 ; comp. on John xviii. 40) forms a purposely chosen contrast : *a man who was a murderer*. Comp. Soph. *O. C.* 948 : ἄνδρα πατροκτόνόν. *O. R.* 842 : ἄνδρας ληστές. It is more *emphatic*, more solemn, than the simple φονέα ; but ἄνθρωπον φονέα would have been more contemptuous, Bernhardt, p. 48. — χαρισθῆναι ὑμῖν] *condonari vobis* (Ducker, *ad Flor.* iii. 5. 10), *that he should by way of favour be delivered to you*. Plut. *C. Gracch.* 4 ; Acts xxv. 11, xxvii. 24 ; Philem. 22. See Loesner, *Obs.* p. 172 f. — τὸν δὲ ἀρχηγὸν τῆς ζωῆς] forms a double contrast, namely, to ἄνδρα φονέα and to ἀπεκτείνετε. It means : *the author* (Heb. ii. 10, xii. 2 ; Mic. i. 13 ; 1 Macc. ix. 61 ; Plat. *Locr.* p. 96 C ; *Tim.* p. 21 E) *of life*, inasmuch as Christ by His whole life-work up to His resurrection was destined (vv. 20, 21) to *provide eternal life*, all that is included in the Messianic *σωτηρία* (Heb. ii. 10). See John iii. 16, xi. 25 ; 2 Tim. i. 10. The inclusion, however, of *physical* life (de Wette, Hackett), according to the idea of John i. 4, has no support in the text, nor would it have been so understood by the hearers, although even Chrysostom comes ultimately to the idea of the *original Living one*. — ὃν ὁ Θεὸς . . . οὗ ἡμεῖς κ.τ.λ.] great in its simplicity. The latter, in which οὗ is neuter, is the burden of the apostolic consciousness. Comp. on ii. 32. Observe, moreover, on vv. 14, 15 : “ Graphice sane *majestatem* illam apostolicam expressit, quam illi fuisse in dicendo vel una ejus

testatur *epistola*," Erasmus. The *Epistle* of Peter is written as with runic characters.

Ver. 16. Ἐπὶ τῇ πίστει τοῦ ὀνόμ. αὐτοῦ] *on account of faith in His name* (which we acknowledge as that of the Messiah), i.e. because we believe in His Messiahship. On ἐπί, of the cause on which the fact rests, *on the ground of*, see Bernhardt, p. 250; as to the genitive of the object with πίστις, see on Rom. iii. 22. Others—particularly Rosenmüller, Heinrichs, and Olshausen—understand ἐπί of the *aim* (Lobeck, *ad Phryn.* p. 475): *in order that faith in Jesus may be excited in you* (and at the same time *in the healed man himself*, according to Olshausen). But the very connection of thought is in favour of the first explanation. For καὶ ἐπὶ τῇ πίστει κ.τ.λ. attaches itself closely to the preceding οὐ ἡμεῖς μάρτυρές ἐσμεν; so that Peter, immediately after mentioning the testimony, brings forward the extraordinary efficacy of the faith on which this apostolic testimony is based. Still more decisive is the parallelism of the second clause of the verse, in which the thought of the first clause is repeated emphatically, and with yet more precise definition. — τὸ ὄνομα αὐτοῦ] so far, namely, as the cure was effected *by means of His name pronounced*, ver. 6. Observe the weighty repetition and position at the end. — ἡ πίστις ἣ δι' αὐτοῦ] *the faith wrought (in us) through Him*. *Through Christ* was the faith (namely, in Him as the Messiah) wrought in Peter and John (and in the apostles generally), partly by means of His whole manifestation and ministry during His life (Matt. xvi. 16; John i. 14), partly by means of the resurrection and effusion of the Spirit. The view which takes πίστις of *trust in God* brought about through Christ (comp. 1 Pet. i. 21; Weiss, *Petr. Lehrbegr.* p. 324; *bibl. Theol.* p. 139, after de Wette), is not in keeping with the first half of the verse, which has already specifically determined the object of πίστις. — ταύτην] *δεικτικῶς*. For the bodily soundness of the man, who was present (ver. 11), was apparent to their eyes. On ὁλόκληρ., comp. Plut. *Mor.* p. 1063 F; Plat. *Tim.* p. 44 C: ὁλόκληρος ὑγιής τε παντελῶς. — ἀπέναντι πάντ. ὑμ.] corresponds to ὃν θεωρεῖτε in the first clause of the verse. The faith, etc., gave to him this restora-

tion *in the presence of you all*; so that no other way of its coming to pass was at all to be thought of.

Vv. 17, 18. Peter now pitches his address in a tone of heart-winning gentleness, setting forth the putting to death of Jesus (1) as a deed of ignorance (ver. 17), and (2) as the necessary fulfilment of the divine counsel (ver. 18). — καὶ νῦν] *and now*, i.e. *et sic, itaque*; so that νῦν is to be understood not with reference to time, but as: *in this state of matters*.¹ Comp. Xen. *Anab.* iv. 1. 19, and Kühner *in loc.* See also vii. 34, x. 5, xxii. 16; John ii. 28; 2 John 5. — ἀδελφοί] familiar, winning. Chrys.: αὐτῶν τὰς ψυχὰς εὐθέως τῇ τῶν ἀδελφῶν προσηγορίᾳ παρεμυθήσατο. Comp. on the other hand, ver. 12: ἄνδρες Ἰσραηλῖται. — κατὰ ἄγνοιαν] *unknowingly* (Lev. xxii. 14), since you had not recognised Him as the Messiah; spoken quite in the spirit of Jesus. See Luke xxiii. 34; comp. xiii. 27. "Hoc ait, ut spe veniae eos excitet," Pricaeus. Comp. also 1 Pet. i. 14. The opposite: κατὰ πρόθεσιν, κατὰ προαίρεσιν. — ὥσπερ καὶ οἱ ἄρχ. ὑμῶν] namely, *have acted ignorantly*. Wolf (following the Peshito) refers the comparison merely to ἐπράξατε: *scio vos ignorantia adductos, ut faceretis sicut duces vestri*. But it would have been unwise if Peter, in order to gain the people, had not purposed to represent in the same mild light the act also of the Sanhedrists (ἄρχοντες), on whom the people depended. Comp. 1 Cor. ii. 8. — Ver. 18. But that *could not but* so happen, etc. Comp. Luke xxiv. 44 ff. — πάντων τῶν προφητῶν] comp. Luke xxiv. 27. The expression is neither to be explained as a hyperbole (Kuinoel) nor from the typical character of history (Olshausen), but from the point of view of *fulfilment*, in so far as the Messianic redemption, to which the divine prediction of *all* the prophets referred (comp. x. 43), has been *realized* by the sufferings and death of Jesus. Looking back from this standpoint of historical realization, it is with truth said: God has brought into fulfilment that which He declared beforehand by *all* the prophets, that His Messiah should suffer. On τ. Χριστὸν αὐτοῦ, comp. iv. 26; Luke

¹ Since, in fact, only by this self-manifestation of the risen Christ must the true light concerning Him who was formerly rejected and put to death have dawned upon you; otherwise you could not have so treated Him.

ii. 26, ix. 20; Rev. xi. 15, xii. 10. — οὕτω] *so*, as it has happened, vers. 14, 15, 17.

Ver. 19. Οὖν] infers from ver. 17 f. — μετανοήσατε] see on ii. 38. The ἐπιστρέψατε (comp. xxvi. 20), connected with it, expresses the positive consequence of the μετανοεῖν. “Significatur in resipiscente applicatio sui ad Deum,” Bengel. — εἰς τὸ ἐξαλειφθ. κ.τ.λ.] contains the *aim* (namely, the *mediate aim*: the *final aim* is contained in ver. 20) which repentance and conversion ought to have. The idea of the *forgiveness of sins* is here represented under the figure of the *erasure of a handwriting*. See on Col. ii. 14. Comp. Ps. li. 9; Isa. xliii. 25; Dem. 791. 12: ἐξαλήλιπται τὸ ὀφλημα. *Baptism* is not here expressly named, as in ii. 38, but was now understood of itself, seeing that not long before thousands were baptized; and the thought of it has suggested the figurative expression ἐξαλειφθ.: in order that they may be *blotted out* (namely, by the water of baptism). The *causa meritoria* of the forgiveness of sins is contained in ver. 18 (παθεῖν τὸν Χ.). Comp. Weiss, *Petr. Lehrbegr.* p. 258. The *causa apprehendens* (faith) is contained in the required repentance and conversion.

Ver. 20. The *final aim* of the preceding exhortation. *In order that times of refreshing may come.* Peter conceives that the καιροὶ ἀναψύξεως and the Parousia (καὶ ἀποστείλῃ κ.τ.λ.) will set in, as soon as the Jewish nation is converted to the acknowledgment of Jesus as the Messiah. It required a further revelation to teach him that the Gentiles also were to be converted—and that directly, and not by the way of proselytism—to Christ (chap. x.). — ὅπως ἄν, with the subjunctive (xv. 17; Luke ii. 35; Rom. iii. 4; Matt. vi. 5), denotes the purpose that is to be attained in dependence on a supposition (here: *in this event*; if ye comply with the summons). See Hartung, *Partikell.* II. p. 289; Klotz, *ad Devar.* p. 685 f. This ἄν, consequently, is not equivalent to ἐάν (Vulg.: *ut cum venerint*), in which case an apodosis which would be wanting is arbitrarily supplied in thought (see Erasmus and, recently, Beelen). *Others* (Beza, Castalio, Erasmus Schmid, Eckermann, et al.) consider ὅπως as a particle of time = ὅτε: *quandocumque venerint*. Against this it may be decisively urged, in point

of linguistic usage, that in Greek writers (in Herod. and the poets) the temporal *ὅπως* is joined with the indicative or optative, but does not occur at all in the N. T.; and, in point of fact, the remission of sins takes place not for the first time at the Parousia, but at once on the acceptance of the gospel. — *καιροὶ ἀναψύξ.*] seasons of refreshing: namely, the *Messianic*, as is self-evident and is clear from what follows. It is substantially the same as is meant in Luke ii. 25 by *παράκλησις τοῦ Ἰσραήλ*,—namely, *seasons in which, through the appearance of the Messiah in His kingdom, there shall occur blessed rest and refreshment for the people of God*, after the expiration of the troublous seasons of the *αἰὼν οὗτος* (2 Tim. iii. 1; Gal. i. 4; Acts xiv. 22).¹ The *αἰῶνες οἱ ἐπερχόμενοι* in chap. ii. 7 are not different from these future *καιροί*. This explanation is shown to be clearly right by the fact that Peter himself immediately adds, as explanatory of *καιροὶ ἀναψύξ.*: *καὶ ἀποστείλῃ τὸν προκεχειρ. ὑμῖν Ἰησ. Χ.*, which points to the *Parousia*. Others rationalizing have, at variance with the text, explained the *καιροὶ ἀναψ.* either of the time of rest after death (Schulz in the *Bibl. Hag.* V. p. 119 ff.), or of deliverance from the yoke of the ceremonial law (Kraft, *Obs. sacr. fasc.* IX. p. 271 ff.), or of the putting off of penal judgment on the Jews (Barkey), or of the sparing of the Christians amidst the destruction of the Jews (Grotius, Hammond, Lightfoot), or of the glorious condition of the Christian church before the end of the world (Vitranga). On *ἀνάψυξις*, comp. LXX. Ex. viii. 15; Aq. Isa. xxviii. 12; Strabo, x. p. 459. — *ἀπὸ προσώπου τοῦ κυρίου*] The times, which are to appear, are rhetorically represented as something real, which is to be found with God in heaven, and comes thence, *from the face of God*, to earth. Thus God is designated as *αἴτιος* of the times of refreshing (Chrysostom). — *τὸν προκεχ. ὑμῖν Ἰ. Χ.*] *Jesus the Messiah destined for you* (for your nation). On *προχειρίζομαι* (xxii. 14, xxvi. 16), properly, *I take in hand*; then, *I undertake, I determine*, and with the accusative of the person: *I*

¹ Analogous is the conception of *κατάπαυσις* and *σαββατισμός* in the Epistle to the Hebrews. Comp. *ἄνσεις*, 2 Thess. i. 7, and the description given in Rev. xxi. 4 f.

appoint one. Comp. 2 Macc. iii. 7, viii. 9 ; Polyb. vi. 58. 3 ; Plut. *Galb.* 8 ; Diod. Sic. xii. 22 ; Wetstein and Kypke *in loc.* ; Schleusn. *Theo.* iv. p. 513. Analogous is ὁ τοῦ Θεοῦ ἐκλεκτός, Luke xxiii. 35.

Ver. 21. *Whom the heaven must receive* (as the place of abode appointed for Him by God until the Parousia). Taken thus,¹ οὐρανόν is the subject (Beza, Piscator, Castalio, and others, the Socinians, also Kuinoel, de Wette, Baumgarten, Lechler, Hackett), and δεῖ does not stand for ἔδει, as if Peter wished *historically to narrate* the ascension ; but the present tense places before the eyes the necessity of the elevation of Christ into heaven as an *absolute* relation, which as such is constantly *present* until the Parousia (ver. 20, and ἄχρι χρόνων κ.τ.λ., ver. 21). Hence also the infinitive is not of the duration of the action (δέχεσθαι), but of its absolute act (δέξασθαι). Others find the subject in ὃν: *who must occupy heaven* (so Luther and many of the older Lutherans, partly in the interest of Christ's ubiquity ; also Bengel, Heinrichs, Olshausen, Lange, Weiss, *et al.*) ; "Christus coelum debuit occupare ceu regiam suam," Calovius. But against this view the linguistic usage of δέχεσθαι, which never signifies *occupare*,² is decisive. Comp. on the other hand, Plat. *Theaet.* p. 177 A: τελευτήσαντας αὐτοὺς ἐκείνος μὲν ὁ τῶν κακῶν καθαρὸς τόπος οὐ δέξεται, Soph. *Trach.* 1075: ὧναξ Αἴδη δέξαι με. *Occupare* would be κατέχειν. Comp. Soph. *Ant.* 605: κατέχεις Ὀλύμπου μαρμαρόεσσαν αἴγλαν. — On the μὲν *solitarium* Grotius aptly remarks, that it has its reference in ἄχρι χρόνου ἀποκαταστ., "quasi dicat: ubi illud tempus venerit, ex coelo in terras redibit." — ἄχρι χρόνων ἀποκαταστ. πάντων] *until times shall have come, in which all things will be restored.* Before such times set in, Christ comes not from heaven. Consequently

¹ Gregory of Nazianzus, *Orat.* 2, *de fil.*, already has evidently this view: διὲ γὰρ αὐτὸν . . . ὅπ' οὐρανοῦ διχθῆναι, and Oecumenius calls heaven the ἀποδοχὴ τοῦ ἀπισταλμίνου. The Vulgate repeats the ambiguity of the original: *quem oportet coelum quidem suscipere*; but yet appears, by *suscipere*, to betray the correct view. Clearly and definitely Castalio gives it with a passive turn: "quem oportet coelo capi."

² We should have to explain it as: *who must accept the heaven* (comp. Bengel). But what a singularly turgid expression would that be!

the times of the αἰὼν ὁ μέλλων itself—the καιροὶ ἀναψύξεως—cannot be meant; but only such times as shall *precede* the Parousia, and by the emergence of which it is *conditioned*, that the Parousia shall ensue. Accordingly the explanation of the *universal renewal of the world* unto a glory such as preceded the fall (παλιγγενεσία, Matt. xix. 28; comp. Rom. viii. 18 ff.; 2 Pet. iii. 13) is excluded, seeing that *that* restoration of *all things* (πάντων) coincides with the Parousia (in opposition to de Wette, as well as many older expositors, who think on the resurrection and the judgment). The correct interpretation must start from Mal. iv. 6 as the historical seat of the expression, and from Matt. xvii. 11, where Christ Himself, taking it from Malachi, has made it His own. Accordingly the ἀποκατάστασις πάντων can only be the *restoration of all moral relations* to their original normal condition. Christ's reception in heaven—this is the idea of the apostle—continues until the moral corruption of the people of God is removed, and the thorough moral renovation, the ethical *restitutio in integrum*, of all their relations shall have ensued. Then only is the exalted Christ sent from heaven to the people, and then only does there come for the latter the ἀνάψυξις from the presence of God, ver. 20. What an incitement neither to neglect nor to defer repentance and conversion as the means to this ἀποκατάστασις πάντων! The *mode* in which this moral restitution must take place is, according to ver. 22, beyond doubt,—namely, by rendering obedience in all points to what the Messiah has during His earthly ministry spoken. Observe, moreover, that πάντων is not masculine (Weiss, *Petr. Lehrbegr.* p. 85, and *bibl. Theol.* p. 145), but neuter, as in Matt. xvii. 11, Mark ix. 12 (comp. ver. 22, κατὰ πάντα, ὅσα); and that ἀποκατάστασις cannot be otherwise taken than in its constant literal meaning, *restoration* (Polyb. iv. 23. 1; v. 2. 11; xxviii. 10. 7; Dion. Hal. x. 8; also Plat. *Ax.* p. 370), wherein the state lost and to be restored is to be conceived as that of the obedience of the theocracy towards God and His messenger (ver. 22). The state of forgiveness of sin (ver. 19) is not identical with this, but previous to it, as ὅπως κ.τ.λ. (ver. 20) shows: the sanctification following the reconciliation. — ὦν

ἐλάλησεν κ.τ.λ.] The attracted ὧν refers to χρόνων: of which he has spoken, etc. On λαλεῖν τι, in this sense, comp. Matt. xxvi. 13; Plat. *Ax.* p. 366 D; Soph. *Phil.* 110. So also λέγειν τι, to tell of something; see Stallbaum, *ad Plat. Apol.* p. 23 A; *Phaed.* p. 79 B. Others refer it to πάντων, and explain: usque ad tempus, *quo omnia eventum habebunt*,¹ *quae*, etc.; by which Peter is supposed to mean either the conquest of Messiah's enemies and the diffusion of the Christian religion (Rosenmüller, Morus, Stolz, Heinrichs), or the destruction of the Jewish state (Grotius, Hammond, Bolten), or the erection of the Messianic kingdom and the changes preceding it, the diffusion of Christianity, the resurrection of the dead, and the judgment (Kuinoel). Incorrectly, as ἀποκατάστασις, in the sense of impletio, εἰς πέρας ἐλθεῖν (Oecumenius), and the like, is without warrant in usage; and as little does it admit the substitution of the idea *realization* (Grotius, Schneckenburger in the *Stud. u. Krit.* 1855, p. 517, Lechler). — ἀπ' αἰῶνος] since the world began, to be taken relatively. See on Luke i. 70.

Vv. 22–24. *Connection*: What has just been said: “By the mouth of His holy prophets from the beginning,” is now set forth more particularly in two divisions,—namely: (1) *Moses*, with whom all O. T. prophecy begins (comp. Rom. x. 19), has announced to the people the advent of the Messiah, and the necessity of obedience to Him, vv. 22, 23. Thus has he made a beginning in speaking of the ἀποκατάστασις πάντων, which in fact can only be brought about by obedience to all which the Messiah has spoken. (2) *But also the collective body of prophets from Samuel onwards* (that is, the prophets in the stricter sense), etc., ver. 24. — *Μωυσῆς*] The passage is Deut. xviii. 15 f., 19,² which, applying accord-

¹ Baumgarten, p. 83, endeavours to bring out essentially the same meaning, but without any change in the idea of ἀποκατάστ., in this way: he supplies the verb ἀποκατασταθῆσθαι with ὧν ἐλάλησεν, and assumes the kingdom of Israel (i. 6) to be meant. To imagine the latter reference, especially after πάντων, is just as arbitrary, as the supplying of that verbal notion is exceedingly harsh. Hofm. *Schriftbew.* II. 2, p. 648, follows the correct reference of ὧν to χρόνων.

² See on this passage and its different explanations, and also on its at any rate Messianic idea, Hengstenberg, *Christol.* I. p. 110 ff.; G. Baur, *alttest. Weissag.* I. p. 353 ff.

ing to its historical sense to the *prophetic order generally* which presents itself to the seer collectively as in one person, has received its highest fulfilment in Christ as the realized ideal of all the Old Testament interpreters of God, consequently as the ἀληθινὸς προφήτης.¹ Comp. vii. 37. — ὡς ἐμέ] *as He has raised up me* by His preparation, calling, commission, and effectual communion. Bengel well remarks regarding the Messianic fulfilment: "Similitudo non officit excellentiæ." — ἔσται δέ] see on ii. 17. — ἐξολοθρ. ἐκ τοῦ λαοῦ] In the LXX. it runs after the original text: ἐγὼ ἐκδικήσω ἐξ αὐτοῦ. Peter, in order to express this threat according to its more special import, and thereby in a manner more deterrent and more incentive to the obedience required,² substitutes for it the formula which often occurs in the Pentateuch after Gen. xvii. 14: נִכְרְתָהּ הַנֶּפֶשׁ הַזֶּה מֵעַמּוּיָהּ, which is the appointment of the *punishment of death* excluding forgiveness; see Gesen. *Thes.* II. p. 718; Ewald, *Alterth.* p. 419. The apostle, according to his insight into the Messianic reference and significance of the whole passage, understands by it *exclusion from the Messianic life and ejection to Gehenna*, consequently the punishment of *eternal death*, which will set in at the *judgment*. On ἐξολοθρεύω, *funditus perdo*, frequent in the LXX., the Apocrypha, and in the *Test. XII. Patr.*, also in Clem. Rom. (who has only the form ἐξολεθρ.), only known to later Greek, see Kypke, II. p. 27; Sturz, *Dial. Mac.* p. 166 f. — καὶ . . . δέ] *i.e.* Moses on the one hand, and *all the prophets on the other*. Thus over against Moses, the beginner, who was introduced by μέν, there is placed as similar in kind *the collective body*. See as to καὶ . . . δέ, on John vi. 51, and observe that δέ is attached to the emphasized idea appended (πάντες); comp. Baeuml. *Partik.* p. 149. — *All the prophets from Samuel and those that follow, as many as have spoken, have also, etc.*,—evidently an inaccurate form of expression in which two constructions are mixed up,—namely: (1) *All the prophets from*

¹ Calvin appropriately says: "Non modo quia prophetarum omnium est princeps, sed quod in ipsum dirigebantur omnes superiores prophetiae, et quod tandem Deus per os ejus absolute loquutus est." Heb. i. 1 f.

² Comp. Weiss, *bibl. Theol.* p. 146.

Samuel onward, as many of them as have spoken, have also, etc. ; and (2) *All the prophets, Samuel and those who follow, as many of them as have spoken, have also, etc.* Winer, p. 588 [E. T. 789]. The usual construction since Casaubon, adopted also by Valckenaer and Kuinoel, is that of the Vulgate: "et omnes prophetae a Samuel, et deinceps qui locuti sunt," so that it is construed καὶ ὅσοι τῶν καθεξῆς ἐλάλ.; it yields a tautology, as those who follow after are already contained in πάντες οἱ προφηταὶ ἀπὸ Σ. Van Hengel's (*Adnotatt. in loca nonnulla N. T.* p. 101 ff.) expedient, that after τῶν καθεξῆς there is to be supplied ἕως Ἰωάννου, and after προφηταὶ, ἀρξάμενοι, is simply arbitrary in both cases.—After Moses *Samuel* opens the series of prophets in the stricter sense. He is called in the Talmud also (see Wetstein) *magister prophetarum*. For a prophecy from 2 Sam., see Heb. i. 5. Comp. Hengstenberg, *Christol.* I. p. 143 ff. — κ. τῶν καθεξῆς] "longa temporum successione, uno tamen consensu," Calvin. — τὰς ἡμέρας ταύτας] i.e. *those days, of which Moses has spoken what has just been quoted*, namely, the χρόνοι ἀποκαταστ. πάντ., which necessarily follows from ὃν ἐλάλησεν ὁ Θεὸς κ.τ.λ., ver. 21. Hence we are not to understand, with Schneckenburger, Weiss, Hofmann (*Schriftbew.* II. 1, p. 140), *the time of the present* as referred to; in which view Hofmann would change the entire connection, so as to make vv. 22–24 serve as a reason for the *call to repentance* in ver. 19, whereas it is evident that ὃν ἐλάλησεν κ.τ.λ., ver. 21, must be the element determining the following appeals to Moses and the prophets.

Ver. 25. Ye¹ are the sons of the prophets and of the covenant, i.e. *ye belong to both*, inasmuch as what was promised by the prophets and pledged in the covenant is to be realized for and in you, as the recipients in accordance with promise and covenant. Comp. ii. 39; Rom. ix. 4, xv. 8. On υἱοὶ τῆς διαθήκης, comp. the rabbinical passages in Wetstein. Concerning υἱός, used to denote closer connection (like ἱεῖς), see on Matt. viii. 12. Incorrectly Lightfoot, Wolf, and Kuinoel render: "prophetarum

¹ Observe the great emphasis of the ὑμεῖς as of the ὑμῶν (ver. 26). From their position of *preference* they ought, in the consciousness of their being the people of God, to feel the more urgently the duty of accepting the Messiah.

discipuli (Matt. xii. 27; so the Greek *παῖδες*; Blomf. *Gloss. Perss.* 408), because then *νόμι* in the same signification does not suit *τῆς διαθήκης*. Hence, incorrectly, also Michaelis, Morus, Heinrichs: “*e vestra natione provenerunt prophetae.*” — *διαθήκη*, *covenant*. For God bound Himself by covenant to bless all generations through the seed of Abraham, on the condition, namely, that Abraham obeyed His command (Gen. xii. 1). On *διέθετο*, comp. Heb. viii. 10, x. 16; Gen. xv. 18, *al.*; 1 Macc. i. 11. So with *διαθήκην* also in the classics. — *πρὸς τοὺς πατ. ἡμ.*] *πρὸς* denotes the ethical direction. Bernhardt, p. 265. Abraham is conceived as *representative* of the forefathers; hence it is said that God had bound Himself towards the fathers when He spoke to Abraham. — *καὶ ἐν τῷ σπέρματί σου*] *καί*, *and*, quite as in ii. 17. — The quotation (Gen. xxii. 18; comp. xviii. 18, xii. 3) is not exactly according to the LXX. According to the Messianic fulfilment, from which point of view Peter grasps and presents the prophetic meaning of the passage (see ver. 26), *ἐν τῷ σπ. σου* is not collective, but: *in thy descendant*, namely, the Messiah (comp. Gal. iii. 16), the future blessing of salvation has its causal ground. As to *πατρίαί*, *gentes*, here *nations*, see on Eph. iii. 15.

Ver. 26. *Progress* of the discourse: “This bestowal—in accordance with God’s covenant-arrangements—of salvation on all nations of the earth through the Messiah has commenced with you,” to you first has God sent, etc. — *πρῶτον*] *sooner than to all other nations*. “*Praevium indicium de vocatione gentium*,” Bengel. Rom. i. 16, xi. 11. On this intimation of the universality of the Messianic salvation Olshausen observes, that the apostle, who at a later period rose with such difficulty to this idea (ch. x.), was doubtless, in the first moments of his ministry, full of the Spirit, raised above himself, and in this elevation had glimpses to which he was still, as regards his general development, a stranger. But this is incorrect: Peter shared the views of his people, that the non-Jewish nations would be made partakers in the blessings of the Messiah by *acceptance of the Jewish theocracy*. He thus still expected at this time the blessing of the Gentiles through the Messiah to take place in the way of their passing through Mosaism. “*Caput et summa rei in ad-*

ventu Messiae in eo continetur, quod omnes omnino populi adorent Jovam illumque colant unanimiter," *Mikrae Kodesch*, f. 108. 1. "Gentes non traditae sunt Israeli in hoc saeculo, at tradentur in diebus Messiae," *Berish. rab.* f. 28. 2. See already Isa. ii. 2 f., lx. 3 ff. — ἀναστήσας] *causing His servant to appear* (the aorist participle synchronous with ἀπέστ.). This view of ἀναστ. is required by ver. 22. Incorrectly, therefore, Luther, Beza, Heumann, and Barkey: after He has raised Him from the dead. — εὐλογοῦντα ὑμᾶς] *blessing you*. The correlate of ἐνευλογ., ver. 25. This efficacy of the Sent One procuring salvation through His redeeming work is *continuous*. — ἐν τῷ ἀποστρέφειν] *in the turning away*, i.e. *when ye turn* from your iniquities (see on Rom. i. 29), consequently denoting that by which the εὐλογεῖν must be accompanied on the part of the recipients (comp. iv. 30)—the *moral* relation which must necessarily be thereby brought about. We may add, that here the *intransitive* meaning of ἀποστρέφειν,¹ and not the transitive, which Piscator, Calvin, Hammond, Wetstein, Bengel, Morus, Heinrichs adopt (*when He turns away*), is required by the summons contained in ver. 19. — The issue to which vv. 25 and 26 were meant to induce the hearers—namely, that they should now believingly apprehend and appropriate the Messianic salvation announced beforehand to them by God and assured by covenant, and indeed actually in the mission of the Messiah offered to them first before all others—was already expressed sufficiently in ver. 19, and is now again at the close in ver. 26, and that with a sufficiently successful result (iv. 4); and therefore the hypothesis that the discourse was interrupted while still unfinished by the arrival of the priests, etc. (iv. 1), is unnecessary.

¹ So only here in the N. T.; but see Xen. *Hist.* iii. 4. 12; Gen. xviii. 33, *al.*; Ecclus. viii. 5, xvii. 21; Bar. ii. 33; Sauppe, *ad Xen. de re eq.* 12. 13; Krüger, § lii. 2. 5.

CHAPTER IV.

VER. 2. τὴν ἐν νεκρῶν] D, min. and some vss. and Fathers have τῶν νεκρῶν. Recommended by Griesb., adopted by Bornem. An alteration in accordance with the current ἀνάστασις τῶν νεκρῶν.—
 Ver. 5. εἰς] A B D E, min. Chrys. have ἐν, which Griesb. has recommended, and Lachm. Tisch. Born. adopted. A correction, as the reference of εἰς was not obvious, and it was taken for ἐν; hence also εἰς Ἱερουσ. (regarded as quite superfluous) is entirely omitted in the Syr.—
 Ver. 6. Lachm. has simple nominatives, καὶ Ἀννας . . . Ἀλέξανδρος, in accordance no doubt with A B D ⚭; but erroneously, for the very reason that this reading was evidently connected with the reading συνήχθησαν, ver. 5, still preserved in D; Born. has consistently followed the *whole* form of the text in D as to vv. 5, 6 (also the name Ἰωνάθας instead of Ἰωάννης).—
 Ver. 7. ἐν τῷ μέσῳ with the article is to be defended after Elz., with Lachm., on preponderating evidence (A B ⚭).—
 Ver. 8. τοῦ Ἰσραήλ] is wanting in A B ⚭, Vulg. Copt. Sahid. Aeth. Cyr. Fulg., and deleted by Lachm. But, as it was quite obvious of itself, it was more readily passed over than added.—
 Ver. 11. οἰκοδόμων] so, correctly, Lachm. and Tisch., according to important authorities. The usual οἰκοδομοῦντων is from Matt. xxi. 42; comp. LXX. Ps. cxviii. 22.—
 Ver. 12. οὕτε] A B ⚭, min. Did. Theodoret. Bas. have οὐδέ, which is recommended by Griesb. and adopted by Lachm. and Tisch. And rightly, as in Luke xx. 36, xii. 26. Born., following D, has merely οὐ.—
 Ver. 16. ποιήσομεν] A E ⚭, min. have ποιήσωμεν. Recommended by Griesb. and adopted by Lachm. But the deliberative subjunctive appeared more in keeping with the sense. Comp. on ii. 37.—
 Ver. 17. ἀπειλησώμεθα] D, min. have ἀπειλησόμεθα. So Born. But the future was introduced in order that it might correspond to the question τί ποιήσομεν. The preceding ἀπειλὴ is wanting in A B D ⚭, min. most vss. and some Fathers; deleted by Lachm. and Born. It might very easily be omitted by an oversight of the transcriber.—
 Ver. 18. After παρήγγ., Elz. Scholz, Born. have αὐτοῖς. A common, but here weakly attested insertion.—
 Ver. 24. ὁ Θεός] is wanting in A B ⚭, Copt. Vulg.

Ath. Did. Ambr. Hilar. Aug. Deleted by Lachm. and Tisch. But as it might be dispensed with so far as the sense was concerned, how easily might a transcriber pass over from the first to the second *ὁ*! On the other hand, there is no reason why it should have been inserted. — Ver. 25. *ὁ διὰ στόματ. Δ. παιδός σου εἰπών*] There are very many variations,¹ among which *ὁ τοῦ πατρὸς ἡμῶν διὰ πνεύματος ἁγίου στόματος Δ. παιδός σου εἰπών* has the greatest attestation (A B E *κ*, min.), and is adopted by Lachm., who, however, considers πνεύματος as spurious (Praef. p. VII.). An aggregation of various amplifying glosses; see Fritzsche, *de conform.* Lachm. p. 55. — Ver. 27. *ἐν τῇ πόλει ταύτῃ*] is wanting in Elz., but has decisive attestation. Rejected by Mill and Whitby as a gloss, but already received by Bengel. The omission may be explained from the circumstance, that in the passage of the Psalm no locality is indicated. — Ver. 36. *Ἰωσήφ*] Lachm. Tisch. Born. read *Ἰωσήφ*, according to A B D E *κ*, min. Chrys. Epiph. and several vss. A mechanical alteration, in conformity with i. 23. — *ὑπό*] Lachm. and Tisch. read *ἀπό*, according to A B E *κ*, min. Theophyl. Rightly; *ὑπό* appeared to be necessary.

Vv. 1, 2. *Ἐπέστησαν*] *stood there* beside them. The sudden appearance is implied in the context (*λαλούντ. δὲ αὐτ.*, and see ver. 3). See on Luke ii. 9, xx. 1. — *οἱ ἱερεῖς*] The article signifies those priests who were then serving as a guard at the temple. — *ὁ στρατηγὸς τοῦ ἱεροῦ*] the leader on duty of the Levitical temple-guard (of the *ἱερεῖς*), and himself a priest; different from the *προστάτης τοῦ ἱεροῦ*, 2 Macc. iii. 4 (see Grimm *in loc.*); comp. Joseph. *Bell. Jud.* ii. 12. 6; *Antt.* xx. 6. 2. See also on Luke xxii. 4. — As the concourse of people occurred in the temple-court, it was the business of the temple-guard officially to interfere. Therefore the opinion of Lightfoot, Erasmus Schmid, and Hammond, that the *στρατηγὸς τοῦ ἱερ.* is here the commander of the *Roman* garrison of the castle of Antonia, is to be rejected. — *καὶ οἱ Σαδδουκαῖοι*] see on Matt. iii. 7. The *Sadducees* present in the temple-court had heard the speech of Peter, chap. iii., at least to ver. 15 (see ver. 2), had then most probably instigated the interference of the guard, and hence appear now taking part in the arrest of

¹ See besides Tisch., especially Born. *in loc.*, who reads after D : *ὁ (D : εἰς) διὰ πν. ἁγ., διὰ τοῦ στόμ. λαλήσας Δαυὶδ, παιδός σου.*

the apostles. — διαπονούμενοι . . . νεκρῶν] refers to οἱ Σαδδουκαῖ. For these denied the resurrection of the dead, Matt. xxii. 23. "Sadduceaei negant dicuntque: deficit nubes atque abit; sic descendens in sepulcrum non redit," *Tanchum*, f. iii. 1. διαπονούμ. here and in xvi. 18 may be explained either according to classical usage: who *were active in their exertions*, exerted their energies (my former interpretation), or according to the LXX. Ecclus. x. 9; Aq. Gen. vi. 6; 1 Sam. xx. 30 (Hesychius, διαπονηθεῖς λυπηθεῖς): who *were grieved, afflicted* (the usual view, following the Vulgate and Luther). The latter meaning is most natural in the connection, is sufficiently justified in later usage¹ by those passages, and therefore is to be preferred. *Sorrow and pain* come upon them, because Peter and John taught the people, and in doing so announced, etc. That was *offensive* to their principles, and so *annoyed* them. — ἐν τῷ Ἰησοῦ] *in the person of Jesus, i.e. in the case of His personal example*. For in the resurrection of *Jesus* the ἀνάστασις ἐκ νεκρ. in general—although the latter is not expressly brought forward by Peter—was already inferentially maintained, since the possibility of it and even an actual instance were therein exhibited (1 Cor. xv. 12). — We may add that, as the apostles made the testifying of the *Risen One* the foundation of their preaching, the emergence of the *Sadducees* is historically so natural and readily conceivable (comp. v. 17), that Baur's opinion, as to an *à priori* combination having without historical ground attributed this rôle to them, can only appear frivolous and uncritical, however zealously Zeller has sought to amplify and establish it. See in opposition to it, Lechler, *Apost. Zeit.* p. 326 ff.

Ver. 3. Εἰς τήρησιν] *into custody, i.e. into prison*. Comp. Thuc. vii. 86. 1; Acts v. 18. — ἐσπέρα] as they had gone to the temple at the ninth hour, and so at the beginning of the first evening (iii. 1), the second evening, which commenced at the twelfth hour, had probably already begun. See on Matt. xiv. 15.

¹ The classical writers use the simple verb *πονιῖσθαι* in this sense, whether the pain felt may be bodily or mental. See Krüger on *Thuc.* ii. 51. 4; Lobeck, *ad Aj.* p. 396; Duncan, *Lex. Hom.* ed. Rost, p. 969. Accordingly, in the above passages *διαπονιῖσθαι* is the *strengthened* *πονιῖσθαι* in this sense.

Ver. 4. As a contrast to this treatment of the apostles (δέ), Luke notices the great increase of the church, which was effected by the address of the apostle. The number of believers had before this been above three thousand (ii. 41, 47); by the present increase the *number of men* (the women, therefore, being not even included—on account of the already so considerable multitude of believers) *came to be about five thousand*. The supposition of Olshausen, “that at first, perhaps, *only* men had joined the church,” is arbitrary, and contrary to i. 14. At variance with the text, and in opposition to v. 14, de Wette makes women to be included.

Ver. 5. Ἐγένετο . . . συναθροῖναι] *But it came to pass that*, etc. Comp. ix. 3; Luke iii. 21, xvi. 22. So also in classical writers (Hes. *Theog.* 639; Xen. *Cyr.* vi. 3. 11). See Sturz, *Lex. Xen.* I. p. 587. — αὐτῶν] refers not to the believers, but, as is presumed to be obvious of itself, to the *Jews*, whose people, priests, etc., were named above, ver. 1, and to whom those who had become believers belonged. Comp. Winer, p. 138 [E. T. 183]. — τοὺς ἄρχοντ. κ. πρεσβ. κ. γραμμ.] *the Sanhedrists and elders and scribes*. A full meeting of the Sanhedrim was arranged, at which in particular the members belonging to the classes of representatives of the people and scribes were not absent. Comp. on Matt. ii. 4. — εἰς Ἱερουσαλὴμ] not as if they had their official residence elsewhere (as Zeller suggests in the interest of proving the narrative unhistorical); but certainly many were at this most beautiful period of summer (soon after Pentecost) at their country residences. So, correctly, Beza (“arcessitis videlicet qui urbe aberant, ut sollennis esset hic conventus,”—but only by way of suggestion), Bengel, Winer, and others. Most of the older commentators, and Kuinoel, erroneously assume that εἰς stands for ἐν, in which case, moreover, a quite superfluous remark would be the result. — καί] *also* (in order to mention these specially). — Ἀναν τὸν ἀρχιερ.] As at this time not Annas, but his son-in-law *Caiaphas*, was the ruling high priest, an erroneous statement must be acknowledged here, as in Luke iii. 2, which may be explained from the continuing great influence of Annas. See the particulars, as well as the unsatisfactory

shifts which have been resorted to, on Luke iii. 2. Comp. Zeller, p. 127. Baumgarten still, p. 88 (comp. also Lange, *Apostol. Zeitalt.* I. p. 96, and II. p. 55), contents himself with justifying the expression from the age and influence of Annas, —a view which could not occur to any reader, and least of all to Theophilus, after Luke iii. 2. — Nothing further is known of *John* and *Alexander*, who, in consequence of their connection with Caiaphas and with the following *καὶ ὅσοι κ.τ.λ.*, are to be regarded as members of the hierarchy related to *Annas*. Conjectures concerning the *former* (that he is identical with the Jochanan Ben Zaccai celebrated in the Talmud) may be seen in Lightfoot *in loc.*; and concerning the *latter* (that he was the brother of Philo), in Mangey, *Praef. ad Phil.*; and Pearson, *Lect.* p. 51; Krebs, *Obss.* p. 176; Sepp, *Gesch. d. Ap.* p. 5, ed. 2. — ἐκ γένους ἀρχιερατ.] of the high-priestly family. Besides Caiaphas, John, and Alexander, all the other relatives of the high priest were brought into the assembly,—a proceeding indicative of the special importance which was ascribed to the pronouncing judgment on the dangerous prisoners.

Ver. 7. The apostles were placed in the midst (ἐν τῷ μέσῳ, comp. Matt. xiv. 6; John viii. 3), so that they might be seen by all; and, for the purpose of ascertaining the state of matters which had occasioned the popular tumult of yesterday, the question is first of all submitted to them for their own explanation: *By what kind of power*¹ (which was at your command), or *by what kind of name* (which ye have pronounced), *have ye done this* (the cure which, they were aware, was the occasion of the discussion)? Erroneously, Morus, Rosenmüller, and Olshausen have referred τοῦτο to the *public teaching*. For the judicial examination had to begin at the actual commencement of the whole occurrence; and so Peter correctly understood this τοῦτο, as vv. 9, 10 prove. — ἐν ποίῳ ὀνόματι] The Sanhedrim certainly knew that the apostles had performed the cure ἐν ὀνόματι Ἰ. Χριστοῦ (iii. 6), and they intended to found on the confession of this point partly the impeachment of heresy and blasphemy—as the Jewish exorcists were accustomed to use names of an entirely different kind in

¹ Observe the *qualitative* interrogative pronouns.

their formulae, namely, those of the holy patriarchs, or of the wise Solomon, or of God Himself (see Van Dalen, *de divinat. Idol. V. T.* p. 520)—and partly the charge of effort at rebellion, which might easily be based on the acknowledgment of the crucified insurgent as the Messiah. — ὑμεῖς] *you people!* with depreciating emphasis at the close.

Vv. 8-10. Πλησθεὶς πνεύμ. ἁγίου] quite specially, namely, for the present defence. Comp. xiii. 9. “Ut praesens quodque tempus poscit, sic Deus organa sua movet,” Bengel. See Luke xii. 11 f. — εἰ] in the sense of ἐπεὶ (Bornem. *ad Xen. Symp.* 4. 3, p. 101; Reissig, *Conject. in Aristoph.* I. p. 113; Dissen, *ad Dem. de cor.* p. 195), is here chosen not without rhetorical art. For Peter at once places the nature of the deed, which was denoted by τοῦτο, in its true light, in which it certainly did not appear to be a suitable subject of judicial inquiry, which presupposes a *misdeed*. *If we* (ἡμεῖς has the emphasis of surprise) *are this day examined in respect of a good deed done to an infirm man* (as to the means, namely), *whereby he has been delivered*. — In ἐπ’ εὐεργεσίᾳ is contained an equally delicate and pointed indication of the unrighteousness of the inquisitorial proceeding. — We are decidedly led to interpret ἐν τίνι as *neuter* (*whereby*, comp. Matt. v. 13), by the question of the Sanhedrim, ver. 7, *in which no person is named*; as well as by the answer of Peter: ἐν τῷ ὀνόματι Ἰ. Χ. κ.τ.λ., ver. 10, which is to be explained *by the uttering the name of Jesus Christ*, but not to be taken as equivalent to ἐν Ἰησοῦ Χριστῷ. Hence the explanation, *per quem, cujus ore* (Kuinoel, Heinrichs), is to be rejected; but the emphatic ἐν τούτῳ (ver. 10) is nevertheless to be taken, with Erasmus, as *masculine*, so that after the twice-repeated ὃν κ.τ.λ. there comes in instead of the ὄνομα Ἰ. Χ., as the solemnity of the discourse increases (“verba ut libera, ita plena gravitatis,” Grotius), the *concrete* Person (*on this one* it depends, that, etc.), of whom thereupon with οὗτος, ver. 11, further statements are made. — ὃν ὁ Θεὸς ἤγειρεν ἐκ νεκρ.] a rhetorical asyndeton, strongly bringing out the contrast without μὲν . . . δέ. See Dissen, *Exc.* II. *ad Pind.* p. 275. — οὗτος παρέστηκεν κ.τ.λ.] Thus the man himself who had been cured was called into

the Sanhedrim to be confronted with the apostles, and was present; in which case those assembled certainly could not at all reckon beforehand that the sight of the man, along with the *παρόρρησία* of the apostles (ver. 13), would subsequently, ver. 14, frustrate their whole design. This quiet power of the man's immediate presence operated *instantaneously*; therefore the question, how they could have summoned the man whose very presence must have refuted their accusation (Zeller, comp. Baur), contains an *argumentum ex eventu* which forms no proper ground for doubting the historical character of the narrative.

Ver. 11. *Οὗτος*] referred to Jesus, *the more remote subject, which, however, was most vividly present to the conception of the speaker*. Winer, p. 148 [E. T. 195]. — *ὁ λίθος κ.τ.λ.*] a reminiscence of the well-known saying in Ps. cxviii. 22, in immediate, bold application to the Sanhedrists (*ὑφ' ὑμῶν*), the builders of the theocracy, that have rejected Jesus, who yet by His resurrection and glorification has become the cornerstone, the bearer and upholder of the theocracy, *i.e.* that which constitutes its entire nature, subsistence, and working. Moreover, see on Matt. xxi. 42, and comp. 1 Pet. ii. 4 ff.; also on 1 Cor. iii. 11; Eph. ii. 20.

Ver. 12. To the foregoing *figurative* assurance, that Jesus is the Messiah, Peter now annexes the solemn declaration that *no other* is so, and that *without figure*. — *And there is not in another the salvation, i.e. κατ' ἐξοχήν the Messianic deliverance* (ii. 21). Comp. v. 31, xv. 11. This mode of taking *ἡ σωτηρία* is imperatively demanded, both by the absolute position of the word with the force of the article, and by the connection with the preceding, wherein Jesus was designated *as Messiah*, as well as by the completely parallel second member of the verse. Therefore Michaelis, Bolten, and Hildebrand err in holding that it is to be understood of *the cure of a man so infirm*. Nor is the idea of deliverance from diseases generally to be at all blended with that of the Messianic salvation (in opposition to Kypke, Moldenhauer, Heinrichs), as Peter had already, at ver. 11, quite departed from the theme of the infirm man's cure, and passed over to the assertion of the Messianic character of Jesus *quite*

generally, without retaining any special reference to bodily deliverance. — ἐν ἄλλῳ οὐδενί] no other is the *ground*, on which salvation is causally dependent. Soph. *Aj.* 515: ἐν σοὶ πᾶσ' ἔγωγε σῶζομαι. Eur. *Alc.* 279: ἐν σοὶ ἐσμὲν καὶ ζῆν καὶ μῆ. Herod. viii. 118: ἐν ὑμῖν ἔοικεν ἐμοὶ εἶναι ἡ σωτηρία. — γάρ] annexes a more precise explanation, which is meant to serve as a *proof* of the preceding. For also there is no other name under the heaven given among men, in which we must obtain salvation.—οὐδὲ γάρ (see the critical remarks): for also not. The reading οὔτε γάρ would not signify *namque non* (so Hermann, *Opusc.* III. p. 158), but would indicate that a further clause corresponding to the τέ was meant to follow it up (Klotz, *ad Devar.* p. 716; Kühner, *ad Xen. Mem.* i. 2. 31; Ellendt, *Lex. Soph.* II. p. 444 f.), which, however, does not suit here, where the address is brought to a weighty close. The use generally doubtful, at least with prose writers, of οὐκ . . . οὔτε instead of οὔτε . . . οὔτε (Baeumlein, *Partik.* p. 222), is here excluded by γάρ, which makes the notion of *neither—nor* inapplicable. — ἕτερον] a name different from that name. On the other hand previously: ἐν ἄλλῳ οὐδ., in no one but in Him. Comp. on Gal. i. 7. — τὸ δεδομ. ἐν ἀνθρ.] which is granted by God—given for good—among men, in human society. The view adopted by Wolf and Kuinoel, that ἐν ἀνθρ. stands for the simple dative, is erroneous. Winer, p. 204 [E. T. 273]. — ἀνθρώποις] in this generic reference did not require the article. See Ast, *Lex. Plat.* I. p. 177 f.; Kühner, *ad Xen. Mem.* i. 4. 14; Stallb. *ad Plat. Crit.* p. 51 A; Prot. p. 355 A. ὑπὸ τ. οὐραν., which might in itself be dispensed with, has solemn emphasis. Comp. ii. 5. — ἐν ᾧ] as formerly ἐν ἄλλῳ. The name is to be conceived as the contents of the believing confession. Fides *implicita* (in opposition to the Catholics) cannot here be meant; iii. 19, 26. — δεῖ] namely, according to God's unalterable destination.

Vv. 13–15. Θεωροῦντες] “Inest notio contemplandi cum attentione aut admiratione.” Tittmann, *Synon. N. T.* p. 121. — καὶ καταλαβόμενοι] and when they had perceived (x. 34; Eph. iii. 18; Plat. *Phaedr.* p. 250 D; Polyb. viii. 4. 6; Dion. Hal. ii. 66), when they had become aware. They per-

ceived this during the address of Peter, which was destitute of all rabbinical learning and showed to them one γραμμάτων ἄπειρον (Plat. *Apol.* p. 26 D). ἀγράμματοι (Xen. *Mem.* iv. 2. 20; Plat. *Crit.* p. 109 D) denotes here the want of *rabbinic* culture. Ἰδιῶται is the same: *laymen*, who are strangers to theological learning. See Hartmann in the *Stud. u. Krit.* 1834, I. p. 119 ff. The double designation is intended to express the idea very fully; ἄνθρωποι has in it, moreover, something disparaging: *unlearned men*. Comp. Lys. *acc. Nicom.* 28, and Bremi *in loc.* On ἰδιώτης, which, according to the contrast implied in the connection, may denote either a private man, or a plebeian, or an unlearned person, or a common soldier, or one inexperienced in gymnastic exercises, one not a poet, not a physician, and other forms of contrast to a definite professional knowledge, see Valcken. *in loc.*; Hemsterhuis, *ad Lucian. Necom.* p. 484; Ruhnken, *ad Long.* p. 410. Here the element of contrast is contained in ἀγράμματοι: hence the general meaning *plebeians* (Kuinoel and Olshausen, comp. Baumgarten) is to be rejected. They were μωροὶ τοῦ κόσμου, 1 Cor. i. 27. Comp. John vii. 15. — ἐπεγίνωσκόν τε αὐτοὺς, ὅτι κ.τ.λ.] and recognised them (namely) that they were (at an earlier period) with *Jesus*. Their astonishment sharpened now their recollection; and therefore Baur and Zeller have taken objection to this remark without sufficient psychological reason. ἐπεγίνωσκ. is incorrectly taken (even by Kuinoel) as the *pluperfect*. See Winer, p. 253 [E. T. 337]. The two imperfects, ἐθαύμαζ. and ἐπεγίνωσκ., are, as *relative* tenses, here entirely in place. — τὸν δὲ ἄνθρωπ.] emphatically put first. — συνέβαλον] they conferred among themselves. Comp. xvii. 18; Plut. *Mor.* p. 222 C.

Ver. 16. The positive thought of the question is: *We shall be able to do nothing to these men.* What follows contains the reason: *for that a notable miracle (a definite proof of divine co-operation) has happened through them, is evident to all the inhabitants of Jerusalem, and we are not in a position to deny it.* — To the μέν corresponds ἀλλ', ver. 17; to the γνωστόν is opposed the mere δοξαστόν, Plat. *Pol.* v. p. 479 D, vi. p. 510 A.

Vv. 17, 18. *In order, however, that it be not further brought out among the people, i.e. spread by communication hither and thither among the people, even beyond Jerusalem.* The subject is τὸ σημεῖον, not διδασχῇ; but the former is conceived of and dreaded as promoting the latter. ἐπὶ πλείον, *magis, i.e. here ulterius.* See xx. 9, xxiv. 4; 2 Tim. ii. 16, iii. 9; Plat. *Phaedr.* p. 261 B; *Gorg.* p. 453 A; and Stallb. *in loc.*; *Phaed.* p. 93 B; Xen. *de vect.* 4. 3. Comp. ἐπὶ μᾶλλον, Lobeck, *ad Phryn.* p. 48. — Observe that the confession of ver. 16, made in the bosom of the council, in confidential deliberation, and *without the presence of a third party*, is therefore by no means “inconceivable” (in opposition to Zeller). The discussion in the council itself may have been brought about in various ways, if not even by secret friends of Jesus in the Sanhedrim (Neander, Lange). — ἀπειλῇ ἀπειλησ.] *emphatically threaten.* Comp. Luke xxii. 15; Lobeck, *Paral.* p. 523 ff.; Winer, p. 434 [E. T. 584]. — λαλεῖν is quite general, to *speak*; for it corresponds to the two ideas, φθέγγεσθαι¹ and διδάσκειν, ver. 18. — ἐπὶ τῷ ὀνόμ. τούτῳ] so that the name uttered is the basis on which the λαλεῖν rests. Comp. on Luke xxiv. 47. They do not now *name* the name contemptuously, but do so only in stating the decision, ver. 18. — The article before the infinitive brings into stronger prominence the object; Bernhardt, p. 356; Winer, p. 303 [E. T. 406]. Concerning μή in such a case, see Baeumlein, *Partik.* p. 296 f.

Vv. 19–22. Ἐνώπ. τ. Θεοῦ] *coram Deo*, God as Judge being conceived as present: “multa mundus pro justis habet, quae coram Deo non sunt justa,” Bengel. We may add, that the maxim here expressed (founded on Matt. xxii. 21) takes for granted two things as certain; on the one hand, that something is really commanded by God; and, on the other hand, that a demand of the rulers does really cancel the command of God, and is consequently immoral; in which case the rulers actually and wilfully abandon their status as organs of divine

¹ On μὴ φθίγγεσθαι, *not to become audible*, Erasmus correctly remarks: “Plus est quam *ne loquerentur*; q. d. *ne hiscerent aut ullam vocem ederent.*” Comp. Castalio. See on φθίγγεσθαι, Dorvill. *ad Charit.* p. 409.

ordination, and even take up a position antagonistic to God. Only on the assumption of this twofold certainty could that principle lead Christianity, without the reproach of revolution, to victory over the world in opposition to the will of the Jewish and heathen rulers.¹ For analogous expressions from the Greek (Plat. *Apol.* p. 29 D; Arrian. *Epict.* i. 20) and Latin writers and Rabbins, see Wetstein. The *μᾶλλον ἢ* is: *rather (potius, Vulgate) than, i.e. instead of* listening to God, rather to listen to you.² See Baeuml. *Partik.* p. 136. The meaning of *ἀκούειν* is similar to *πειθαρχεῖν*, ver. 29. — *γάρ*] Ver. 20 specifies the reason, the motive for the summons: *κρίνατε* in ver. 19. *For to us it is morally* (in the consciousness of the divine will) *impossible not to speak* (Winer, p. 464 [E. T. 624]), *i.e. we must speak what we saw and heard*—namely, the deeds and words of Jesus, of which we were eye-witnesses and ear-witnesses. — *ἡμεῖς*] *we* on our part. — *προσαπειλησάμενοι*] *after they had still more threatened them*, namely, than already in the prohibition of ver. 18, in which, after ver. 17, the threatening was obviously implied. Comp. *Ecclus.* xiii. 3, ed. Compl.; *Dem.* 544. 26; *Zosim.* i. 70. — *μηδὲν εὐρίσκοντες τὸ πῶς κ.τ.λ.*] *because they found nothing, namely how they were to punish them.* The article before whole sentences to which the attention is to be specially directed. Comp. Kühner, II. p. 138; *Mark* ix. 23; *Luke* i. 62; *Acts* xxii. 30. — *πῶς* is not, with Kuinoel and others, to be explained *qua specie, quo praetextu*; the Sanhedrim, in fact, did not know how to invent *any kind of punishment*, which might be ventured upon without stirring up the people. Therefore *διὰ τὸν λαόν*, *on account of the people, i.e. in consideration of them*, is not to be referred, as usually, to *ἀπέλυσαν αὐτούς*, but to *μηδὲν εὐρίσκοντες κ.τ.λ.* — *ἐτῶν γὰρ κ.τ.λ.*] So much the greater must the miracle of healing have appeared to the unprejudiced people, and so much the more striking and

¹ Comp. Wuttke, *Sittenl.* § 310. Observe withal, that it is not the magisterial command itself and *per se* that is divine, but the command for its observance is a divine one, which therefore cannot be connected with immorality without doing away with its very idea as divine.

² Inconsistently the Vulg. has, at v. 29, *magis*.

worthy of praise the working of God in it. *πλειόνων τεσσαράκ.* Comp. Matt. xxii. 53; Plat. *Apol.* p. 17 D, and Stallb. *in loc.*; Lobeck, *ad Phryn.* p. 410 f.

Vv. 23, 24. *Πρὸς τοὺς ἰδίους]* *to those belonging to them, i.e. to their fellow-apostles.* This explanation (Syr. Beza) is verified partly by ver. 31, where it is said of *all*, that they proclaimed the doctrine of God; partly by ver. 32, where the multitude of believers are *contrasted with these*. Hence neither are we to understand, with Kuinoel, Baumgarten, and others, the Christian church in general, nor, with Olshausen, the church in the house of the apostles, or an assembly as in xii. 12 (van Hengel, *Gave d. talen*, p. 68). — *ὁμοθυμαδὸν ἦραν]* Thus all *with one accord* spoke aloud the following prayer; and not possibly Peter alone. The attempts to explain this away (Kuinoel, comp. Bengel: that the rest accompanied the speaker with a subdued voice; de Wette: that they spoke after him mentally; Olshausen: either that one prayed in the name of all, or that in these words is presented the collective feeling of all) are at variance with the clear text.¹ It is therefore to be assumed (comp. also Hildebrand) that in vv. 24–30 there is already a *stated prayer* of the apostolic church at Jerusalem, which under the fresh impression of the last events of the life of Jesus, and under the mighty influence of the Spirit received by them, had shaped and moulded itself naturally and as if involuntarily, according to the exigency which engrossed their hearts; and which at this time, because its contents presented to the pious feeling of the suppliants a most appropriate application to what had just happened, the assembled apostles joined in with united inspiration, and uttered aloud. With this view the contents of the prayer quite accord, as it expresses the memories of that time (ver. 25 ff.) and the exigencies (vv. 29, 30) of the threatened church in general with energetic precision, but yet takes *no special* notice of what had just happened to Peter and John. — The *address* continues to the

¹ This holds also in opposition to Baumgarten's view, that the whole assembly sang together the second Psalm, and then Peter made an application of it to the present circumstances in the words here given.

end of ver. 26. Others (Vulgate, Beza, Castalio, Calvin, de Wette, and many) supply *εἰ* after *σύ*, or before *ὁ . . . εἰπών* (Bengel), but less in keeping with the inspired fervour of the prayer. The designation of God by *δέσποτα* and *ὁ ποιήσας κ.τ.λ.*, serves as a background to the triumphant thought of the necessary unsuccessfulness of human opposition. Comp. Neh. ix. 6; Rev. xiv. 7, *al.*

Vv. 25, 26. Ps. ii. 1, 2, exactly according to the LXX. The Psalm itself, according to its historical meaning, treats of the king, most probably of Solomon, mounting the throne; but this theocratic king is a *type* of the *ideal* of the Israelitish kingdom, *i.e. of the Messiah*, present to the prophetic eye. The Psalm is not by David (see Ewald and Hupfeld); but those who are praying follow the general assumption that the Psalms, of which no other is mentioned as author, proceed from him.—From the standpoint of the antitypical fulfilment in Christ they understood (see ver. 27) the words of the Psalm thus: *Wherefore raged* (against Jesus) *Gentiles* (the Romans), *and tribes* (of Israel) *imagined a vain thing* (in which they could not succeed, namely, the destruction of Jesus)? *There arose* (against Him) *the kings of the earth, and the rulers* (the former represented by Herod, and the latter by Pilate) *assembled themselves* (namely with the *ἔθνεσιν* and *λαοῖς*, see ver. 27) *against Jehovah* (who had sent Jesus) *and against His anointed.*—*φρυνάσσω*] primarily, *to snort*; then, generally, *ferocio*; used in ancient Greek only in the middle. See Wesseling, *ad Diod.* iv. 74.

Vv. 27, 28. *For in truth there assembled*, etc. This *γάρ* confirms the contents of the divine utterance quoted from that by which it had been historically fulfilled.—*ἐπ' ἀληθείας*] *according to truth* (Bernhardy, p. 248), *really*. Comp. x. 34; Luke iv. 25; Dem. 538; Polyb. i. 84. 6.—*ἐπὶ τὸν ἅγιον παῖδά σου Ἰησ. ὃν ἔχρισ.*] *against Thy holy servant*, etc. Explanation of the above *κατὰ τοῦ Χριστοῦ αὐτοῦ*. The (ideal) *anointing* of Jesus, *i.e.* His consecration on the part of God to be the Messianic king, took place, according to Luke, at His *baptism* (Acts x. 38; Luke iii. 21, 22), by means of the Spirit, which came upon Him, while the voice of God declared Him the Messiah. The consecration of Christ is

otherwise conceived of in John (ὃν ὁ πατήρ ἡγάσεν; see on John x. 36). — [Ἡρώδης] Luke xxiii. 11. — σὺν ἔθνεσι κ. λαοῖς Ἰσρ.] *with Gentiles and Israel's peoples*. The plural λαοῖς does not stand for the singular, but is put on account of ver. 25, and is to be referred either, with Calvin and others, to the *different nationalities* (comp. ii. 5) from which the Jews—in great measure from foreign countries—were assembled at the Passover against Jesus; or, with Grotius and others, to the *twelve tribes*, which latter opinion is to be preferred, in accordance with such passages as Gen. xxviii. 3, xxxv. 5, xlviii. 4. The *priesthood* not specially named is included in the λαοῖς Ἰσρ. — ποιῆσαι] contains the *design* of the συνήχθησαν. This design of their coming together was “to kill Jesus;” but the matter is viewed according to the decree of God overruling it: “to do what God has pre-determined.” — ἡ χεὶρ σου] symbolizes in the lofty strain of the discourse the *disposing power of God*. Comp. ver. 30, vii. 50, xiii. 11; 1 Pet. v. 6; Herod. viii. 140. 2; Herm. ad Viger. p. 732. A *zeugma* is contained in προώρισε, inasmuch as the notion of the verb does not stand in logical relation to the literal meaning of ἡ χεὶρ σου—with which some such word as προητοίμασε would have been in accord—but only to the attribute of God thereby symbolized. — The death of the Lord was not the accidental work of hostile caprice, but (comp. ii. 23, iii. 18) the necessary result of the divine pre-determination (Luke xxii. 22), to which divine δεῖ (Luke xxiv. 26) the personally free action of man had to serve as an instrument. Οὐκ αὐτοὶ ἰσχυσαν, ἀλλὰ σὺ εἰ ὁ τὸ πᾶν ἐπιτρέψας καὶ εἰς πέρας ἀγαγὼν, ὁ εὐμήχανος καὶ σοφός· συνήλθον μὲν γὰρ ἐκεῖνοι ὡς ἐχθροὶ . . ., ἐποιοῦν δὲ ἃ σὺ ἐβούλου, Oecumenius. Beza aptly says: ποιῆσαι refers not to the *consilia et voluntates Herodis*, etc., but to the *eventus consiliorum*. Comp. Flacius, *Clav.* I. p. 818.

Vv. 29, 30. Καὶ τανὺν] *and now*, as concerns the present state of things. In the N. T. only in the Book of Acts (v. 38, xvii. 30, xx. 32, xxvii. 22); often in classical authors. — ἔφιδε (is to be so written with Tisch. and Lachm., comp. on Phil. ii. 23) ἐπὶ τ. ἀπειλ. αὐτ.: *direct thine attention to their threat-*

enings, that they pass not into reality. On ἐφορᾶν in the sense of governing care, see Schaef. *App. ad Dem.* V. p. 31. Comp. Isa. xxxvii. 17. αὐτῶν, according to the original meaning of the prayer (see on ver. 24), refers to the Ἡρώδης . . . Ἰσραήλ. named in ver. 27, from whom the followers of Jesus, after His ascension, feared continued persecution. But the apostles then praying, when they uttered the prayer in reference to what had just occurred, gave to it in their conception of it a reference to the threatenings uttered against Peter and John in the Sanhedrim. — τοῖς δούλοις σου] *i.e.* us apostles. They are the *servants* of God, who execute His will in the publication of the gospel. But the παῖς Θεοῦ κατ' ἐξοχήν is Christ. Comp. on iii. 13. For examples of δός in prayers, see Elsner, p. 381 ; Ellendt, *Lex. Soph.* I. p. 427. — μετὰ παρρησίᾳ πᾶσι] *with all possible freedom.* See Theile, *ad Jac.* p. 7 ; and on Phil. i. 20. — ἐν τῷ τὴν χεῖρά σου ἐκτείν. κ.τ.λ.] *i.e.* whilst Thou (for the confirmation of their free-spoken preaching ; comp. xiv. 3 ; Mark xvi. 20) *causest Thy power to be active for* (εἰς, of the aim) *healing, and that signs and wonders be done through the name* (through its utterance), etc. — καὶ σ. κ. τ. γίνεσθαι] is infinitive of *the aim*, and so parallel to εἰς ἰάσιν, attaching the general to the particular ; not, however, dependent on εἰς, but standing by itself. To supply ἐν τῷ again after καί (Beza, Bengel) would unnecessarily disturb the simple concatenation of the discourse, and therefore also the clause is not to be connected with δός.

Ver. 31. Ἐσαλεύθη ὁ τόπος] This is not to be conceived of as an accidental earthquake, but as *an extraordinary shaking of the place directly effected by God*, a σημεῖον¹—analogous to what happened at Pentecost—of the filling with the πνεῦμα, which immediately ensued. This filling once more with the Spirit (comp. ver. 8) was the actual granting of the prayer δός . . . λόγον σου, ver. 29 ; for the immediate consequence was : ἐλάλουν τ. λόγ. τ. Θεοῦ μετὰ παρρησίας, namely in Jerusalem, before the Jews, so that the threatenings against Peter and

¹ Viewed by Zeller, no doubt, as an invention of pious legend, although nothing similar occurs in the gospel history, to afford a connecting link for such a legend.

John (vv. 19, 21) thus came to nothing. Luke, however, has not meant nor designated the free-spoken preaching as a *glossolalia* (van Hengel). — As extra-Biblical analogies to the extraordinary *ἑσαλ. ὁ τόπος*, comp. Virg. *Aen.* iii. 90 ff.; Ovid. *Met.* xv. 672. Other examples may be found in Doughtaeus, *Anal.* II. p. 71, and from the Rabbins in Schoettgen, p. 421.

Ver. 32. *Connection*: Thus beneficial in its effect was the whole occurrence *for the apostles* (ver. 31); but (δέ) as regards *the whole body of those that had become believers*, etc. (ver. 32). As, namely, after the former great increase of the church (ii. 41), a characteristic description of the Christian church-life is given (ii. 44 ff.); so here also, after a new great increase (ver. 4), and, moreover, so significant a victory over the Sanhedrim (vv. 5–31) had taken place, there is added a similar description, which of itself points back to the earlier one (in opposition to Schleiermacher), and indicates the pleasing state of things as unchanged in the church now so much enlarged. — τοῦ δὲ πλήθους] *of the multitude*, i.e. *the mass* of believers. These are designated as πιστεύσαντες, *having become believers*, in reference to ver. 4; but in such a way that it is not merely those πολλοί, ver. 4, that are meant, but *they* and at the same time *all others, who had till now become believers*. This is required by τὸ πλῆθος, which denotes the *Christian people generally*, as contrasted with the apostles. Comp. vi. 2. *The believers' heart and soul were one*,—an expression betokening the complete harmony of the inner life as well in the thinking, willing, and feeling, whose centre is the heart (comp. Delitzsch, *Psychol.* p. 250), as in the activity of the affections and impulses, in which they were σύμψυχοι (Phil. ii. 2) and ἰσόψυχοι (Phil. ii. 20). Comp. 1 Chron. xii. 38; Phil. i. 27. See examples in Elsner, p. 317; Kypke, II. p. 31. — καὶ οὐδέ τις] *and not even a single one* among so many. Comp. on John i. 3. — αὐτῷ] belongs to ὑπαρχ. Comp. Luke viii. 3; Tob. iv. 8; Plat. *Alc.* I. p. 104 A. — As to the *community of goods*, see on ii. 44.

Ver. 33. And with this unity of love in the bosom of the church, how effective was the testimony of the *apostles*, and

the divine *grace*, which was imparted to all the members of the church!—τῆς ἀναστ. τ. κυρ. Ἰησοῦ] This was continually the foundation of the whole apostolic preaching; comp. on i. 22. They bore their witness to the resurrection of Christ, as a thing to which they were in duty bound. Hence the compound verb ἀπεδίδουν, which (see Wyttenbach, *Bibl. crit.* III. 2, p. 56 ff.) καθάπερ ἐγχειρισθέντας αὐτούς τι δείκνυσι καὶ ὡς περὶ ὀφλήματος λέγει αὐτό, Oecumenius. Comp. 4 Macc. vi. 32; Dem. 234. 5. Observe, moreover, that here, where from ver. 32 onwards the internal condition of the church is described, the apostolic preaching within the church is denoted.—The χάρις μεγάλη is usually understood (according to ii. 47) of the favour of the people. Incorrectly, as οὐδὲ γὰρ ἐνδεής κ.τ.λ., ver. 34, would contain no logical assignation of a reason for this. It is the divine grace, which showed itself in them in a remarkable degree (1 Cor. xv. 10). So, correctly, Beza, Wetstein, de Wette, Baumgarten, Hackett.—ἦν ἐπὶ πάντ. αὐτ.] upon them all: of the direction in which the presence of grace was active. Comp. Luke ii. 40.

Vv. 34, 35. Γάρ] adduces a special ground of knowledge, something from which the χάρις μεγάλη was apparent. For there was found no one needy among them, because, namely, all possessors, etc.—πωλοῦντες κ.τ.λ.] The present participle is put, because the entire description represents the process as continuing: being wont to sell, they brought the amount of the price of what was sold, etc. Hence also πιπρασκομ. is not incorrectly (de Wette) put instead of the aorist participle. See, on the contrary, Kühner, II. § 675. 5. The aorist participle is in its place at ver. 37.—παρὰ τοὺς πόδας] The apostles are, as teachers, represented sitting (comp. Luke ii. 46); the money is brought and respectfully (comp. Chrysostom: πολλή ἢ τιμή) placed at their feet as they sit.¹—καθότι ἂν κ.τ.λ.] See on ii. 45.

¹ The delivery of the funds to the apostles is not yet mentioned in ii. 45, and appears only to have become necessary when the increase of the church had taken place. With the alleged right of the clergy personally to administer the funds of the church, which Sepp still finds sanctioned here, this passage has nothing to do.

Vv. 36, 37. Δέ] *autem*, introduces, in contradistinction to what has been summarily stated in vv. 34, 35, the concrete individual case of an honourably known man, who acted thus with his landed property. The idea in the δέ is: *All acted thus, and in keeping with it was the conduct of Joses.* — ἀπό (see the critical remarks): as at ii. 22. — υἱὸς παρακλήσ.] בֶּר נְבוֹנָה, *son of prophetic address, i.e. an inspired instigator, exhorter.* Barnabas was a prophet (Acts xiii. 1), and it is probable that (at a later period) he received this surname on the occasion of some specially energetic and awakening address which he delivered; hence Luke did not interpret the name generally by υἱὸς προφητείας, but, because the προφητεία had been displayed precisely in the characteristic form of παράκλησις (comp. 1 Cor. xiv. 3), by υἱὸς παρακλ. At Acts xi. 23 also, παράκλησις appears as a characteristic of Barnabas. We may add, that the more precise description of him in this passage points forward to his labours afterwards to be related. — Δευίτης] Jer. xxxii. 7 proves that Levites might possess lands in Palestine. See Ewald, *Alterth.* p. 406. Hence the field is not to be considered as beyond the bounds of the land (Bengel). — ὑπάρχ. αὐτ. ἀγροῦ] Genitive absolute. — τὸ χρῆμα] in the singular: *the sum of money*, the money proceeds, the amount received. Herod. iii. 38; Poll. 9. 87; Wesseling, *ad Diod. Sic.* v. p. 436.

CHAPTER V.

VER. 2. After *γυναικός*, Elz. Scholz have *αὐτοῦ*, which Lachm. Tisch. Born. have rightly deleted, as it is wanting in A B D* *Σ*, min., and has evidently slipped in from ver. 1. — Ver. 5. After *ἀκούοντας*, Lachm. Tisch. Born. have deleted the usual reading *ταῦτα*; it is wanting in A B D *Σ**, min. Or. Lucif. and several vss., and is an addition from ver. 11. — Ver. 9. *εἴπε*] is very suspicious, as it is wanting in B D *Σ*, min. Vulg.; in other witnesses it varies in position, and Or. has *φησίν*. Deleted by Lachm. Born. and Tisch. — Ver. 10. *παρὰ τ. π.*] Lachm. and Tisch. read *πρὸς τ. π.* according to A B D *Σ*, Or.; other witnesses have *ἐπὶ τ. π.*; others, *ὑπὸ τ. π.*; others, *ἐνώπιον*. Born. also has *πρὸς τ. π.* But as Luke elsewhere writes *παρὰ τ. π.* (Luke viii. 41, xvii. 16), and not *πρὸς τ. π.* (Mark v. 22, vii. 25; Rev. i. 17), the *Recepta* is to be retained. — Ver. 15. *παρὰ τὰς πλ.*] Lachm. reads *καὶ εἰς τὰς πλ.* after A B D** *Σ*, min. D* has only *κατὰ πλ.*; and how easily might this become, by an error of a transcriber, *καὶ τὰς πλ.*, which was completed partly by the original *κατὰ* and partly by *εἰς*! Another correction was, *καὶ ἐν ταῖς πλατείαις* (E). No version has *καί*. Accordingly the simple *κατὰ πλατ.*, following D*, is to be preferred. — Instead of *κλινῶν*, Lachm. Tisch. Born. have rightly *κλινωρίων* (so A B D *Σ*); *κλινῶν* was inserted as the *wanted* form. — Ver. 16. *εἰς Ἱερουσ.*] *εἰς* is wanting in A B *Σ*, 103, and some vss. Deleted by Lachm. But the retention of *εἰς* has predominant attestation; and it was natural to write in the margin by the side of *τῶν πέριξ πόλεων* the locally defining addition *Ἱερουσαλήμ*, which became the occasion of omitting the *εἰς Ἱερουσ.* that follows. — Ver. 18. *τ. χεῖρ. αὐτῶν*] *αὐτῶν* is wanting in A B D *Σ*, min. Syr. Erp. Arm. Vulg. Cant. Theophyl. Lucif., and omitted by Lachm. Tisch. Born. But see iv. 3. — Ver. 23. *ἐστῶτας*] Elz. has *ἔξω ἐστ.* But *ἔξω* has decisive evidence against it, and is a more precisely defining addition occasioned by the following *ἔσω*. — *πρό*] Lachm. Tisch. Born. read *ἐπί*, according to A B D *Σ*, 109; *πρό* is an interpretation. — Ver. 24. *ὁ τε ἱερεὺς καὶ ὁ στρατ. τ. ἱεροῦ καὶ οἱ ἀρχιερ.*] A B D *Σ*, min. Copt. Sahid. Arm. Vulg. Cant. Lucif. have merely *ὁ τε στρατ. τ. ἱεροῦ καὶ*

οἱ ἀρχιερ. So Lachm. Rinck, and Born. But *ιερεὺς* being not understood, and being regarded as unnecessary seeing that *οἱ ἀρχιερ.* followed, might very easily be omitted; whereas there is no reason for its having been inserted. For the genuineness of *ιερεὺς* also the several other variations testify, which are to be considered as attempts to remove the offence without exactly erasing the word, namely, *οἱ ιερεῖς κ. ὁ στρ. τ. ιερ. κ. οἱ ἀρχ.* and *ὁ τε ἀρχιερεὺς κ. ὁ στρ. τ. ιερ. κ. οἱ ἀρχ.* — Ver. 25. After *αὐτοῖς* Elz. has *λέγων*, against decisive evidence. An addition, in accordance with ver. 22 f. — Ver. 26. *ἵνα μή*] Lachm. Born. have *μή*, according to B D E \aleph , min. But the omission easily appeared as necessary on account of *ἐφοβ.* Comp. Gal. iv. 11. — Ver. 28. *οὐ* is wanting in A B \aleph^* , Copt. Vulg. Cant. Ath. Cyr. Lucif. Rightly deleted by Lachm. and Tisch., as the transforming of the sentence into a question was evidently occasioned by *ἐπηρώτησεν*. — Ver. 32. After *ἐσμεν*, Elz. Scholz, Tisch. have *αὐτοῦ*, which A D * \aleph , min., and several vss. omit. It is to be defended. As *μάρτυρες* is still defined by another genitive, *αὐτοῦ* became cumbrous, appeared inappropriate, and was omitted. B has *καὶ ἡμεῖς ἐν αὐτῷ μάρτυρες* (without *ἐσμεν*), etc. But in this case EN is to be regarded as a remnant of the *ἐσμεν*, the half of which was easily omitted after *ἡμεῖς*; and thereupon *αὐτοῦ* was transformed into *αὐτῷ*. The less is any importance to be assigned to the reading of Lachm.: *καὶ ἡμεῖς ἐν αὐτῷ μάρτυρές ἐσμεν κ.τ.λ.* — Ver. 33. *ἐβούλευοντο*] Lachm. reads *ἐβούλοντο*, according to A B E, min. An interpretation, or a mechanical interchange, frequent also in MSS. of the classics; see Born. *ad xv.* 37. — Ver. 34. *βραχὺ τι*] *τι*, according to decisive evidence, is to be deleted, with Lachm. Tisch. Born. — *ἀποστόλους*] A B \aleph , 80, Vulg. Copt. Arm. Chrys. have *ἀνθρώπους*. So Lachm. Tisch.; and rightly, as the words belong to the narrative of *Luke*, and therefore the designation of the apostles by *ἀνθρώπους* appeared to the scribes unworthy. It is otherwise in vv. 35, 38. — Ver. 36. *προσεκλήθη*] Elz. Griesb. Scholz read *προσεκολλήθη*, in opposition to A B C ** \aleph , min., which have *προσεκλήθη*; and in opposition to C * D * E H, min. Cyr., which have *προσεκλήθη* (so Born.). Other witnesses have *προσετέθη*, also *προσεκληρώθη*. Differing interpretations of the *προσεκλήθη*, which does not elsewhere occur in the N. T., but which Griesb. rightly recommended, and Matth. Lachm. Tisch. have adopted. — Ver. 37. *ἰανόν*] to be deleted with Lachm. and Tisch., as it is wanting in A * B \aleph , 81, Vulg. Cant. Cyr., in some others stands before *λαόν*, and in C D, Eus. is interchanged with *πολύν* (so Born.). — Ver. 38. Instead of *ἑάσατε*, Lachm. has *ἄφετε*, following A B C \aleph .

A gloss. — Ver. 39. δύνασθε] Lachm. Tisch. Born. have δυνήσεσθε, according to B C D E 8, min., and some vss. and Fathers. Mistaking the purposely chosen definite expression, men altered it to agree with the foregoing future. — Instead of αὐτούς, which Lachm. Tisch. Born. have, Elz. and Scholz read αὐτό, against decisive testimony. An alteration to suit τὸ ἔργον. — Ver. 41. After δνόματος Elz. has αὐτοῦ, which is wanting in decisive witnesses, and is an addition for the sake of completeness. Other interpolations are: Ἰησοῦ, — τοῦ Χριστοῦ, — Ἰησοῦ Χριστοῦ, — τοῦ κυρίου, — τοῦ Θεοῦ.

Vv. 1-10. *Ananias* (אֲנָנְיָה, *God pities*; Jer. xxviii. 1; Dan. i. 6; LXX. Tob. v. 12¹) and *Sapphira*, however, acted quite otherwise. They attempted in *deceitful hypocrisy* to abuse the community of goods, which, nevertheless, was simply permissive (ver. 4). For by the sale of the piece of land and the bringing of the money, they in fact declared the *whole* sum to be a gift of brotherly love to the common stock; but they aimed only at securing for themselves the *semblance* of holy loving zeal by a *portion* of the price, and had selfishly embezzled the remainder for themselves. They wished to serve *two* masters, but to *appear* to serve only *one*. With justice, Augustine designates the act as *sacrilegium* ("quod Deum in pollicitatione fefellerit") and *fraus*. — *The sudden death of both is to be regarded as a result directly effected through the will of the apostle, by means of the miraculous power imparted to him*; and not as a natural *stroke of paralysis*, independent of Peter, though taking place by divine arrangement (so Ammon, Stolz, Heinrichs, and others). For, apart from the supposition, in this case necessary, of a similar susceptibility in husband and wife for such an impression of sudden terror, the whole narrative is opposed to it; especially ver. 9, the words of which Peter could only have uttered with the utmost presumption, if he had not the consciousness that his own will was here active. If we should take ver. 9 to be a mere *threat*, to which Peter found himself induced by an *inference* from the

¹ It may, however, be the Hebrew name אֲנָנְיָה (Neh. iii. 23, LXX.), i.e. *God covers*. — The name Σαπφίρη is apparently the Aramaic שַׁפִּירָא, *formosa*. Derived from the Greek σάπφειρος, *sapphire*, it would have probably been Σαπφειρίνη.

fate of Ananias, this would be merely an unwarranted alteration of the simple meaning of the words, and would not diminish the presumptuousness of a threat so expressed. Nearly allied to this natural explanation is the view mingling the divine and the natural, and taking half from each, given by Neander (the holy earnestness of the apostolic words worked so powerfully on the terrified conscience), and by Olshausen (the word of Peter pierced like a sword the alarmed Ananias, and thus his death was the marvel arranged by a higher disposing power). But this view is directly opposed to the contents and the design of the whole representation. According to Baur, nothing remains historical in the whole narrative except that Ananias and his wife had, by their covetousness, made their names so hated, "that people believed that they could see only a divine judgment in their death, in whatever way it occurred;" all the rest is to be explained from the design of representing the *πνεῦμα ἄγιον* as the divine principle working in the apostles. Comp. Zeller, who, however, despairs of any more exact ascertainment of the state of the case. Baumgarten, as also Lange (comp. Ewald), agrees in the main with Neander; whilst de Wette is content with sceptical questions, although recognising the miraculous element so far as the narrative is concerned. Catholics have used this history in favour of *the two swords of the Pope*. — *The severity of the punishment*, with which Porphyry reproached Peter (Jerome, *Epp.* 8), is justified by the consideration, that here was presented the first open venture of deliberate wickedness, as audacious as it was hypocritical, against the principle of holiness ruling in the church, and particularly in the apostles; and the dignity of that principle, hitherto unoffended, at once required its full satisfaction by the infliction of death upon the violators, by which "awe-inspiring act of divine church-discipline" (Thiersch, *Kirche im apost. Zeitalt.* p. 46), at the same time, the authority of the apostles, placed in jeopardy, was publicly guaranteed in its inviolableness ("ut poena duorum hominum sit doctrina multorum," Jerome). — *ἐνοσφίς*.] *he put aside for himself, purloined.* Tit. ii. 10; 2 Macc. iv. 32; Josh. vii. 1; Xen. *Cyr.* iv. 2. 42; Pind. *Nem.* vi. 106; Valck. p. 395 f. — ἀπὸ τ.

τιμῆς] *sc.* τι. See Fritzsche, *Conject.* p. 36; Buttm. *neut. Gr.* p. 139 [E. T. 159]. Comp. Athen. vi. p. 234 A: νοσφ. ἐκ τοῦ χρήματος.

Ver. 3. Peter recognises the scheme of Ananias as the work of the *devil*, who, as the liar from the beginning (John viii. 44), and original enemy of the πνεῦμα ἅγιον and of the Messianic kingdom, had entered into the heart of Ananias (comp. on John xiii. 27; Luke xxii. 3), and filled it with his presence. Ananias, according to his Christian destination and ability (Jas. iv. 7; 1 Pet. v. 9), ought not to have permitted this, but should have allowed his heart to be filled with the Holy Spirit; hence the question, διατί ἐπλήρωσεν κ.τ.λ. — ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγ.] *that thou shouldest by lying deceive the Holy Spirit*: this is the design of ἐπλήρωσεν. The explanation is incorrect which understands the infinitive ἐκβατικῶς, and takes it only of the attempt: *unde accidit, ut πνεῦμα ἅγ. decipere tentares* (Heinrichs, Kuinoel). The deceiving of the Holy Spirit was, according to the design of Satan, really to take place; and although it was not in the issue successful, it had actually taken place on the part of Ananias. — τὸ πνεῦμα τὸ ἅγιον] Peter and the other apostles, as overseers of the church, were pre-eminently the bearers and organs of the Holy Spirit (comp. xiii. 2, 4); hence through the deception of the former the latter was deceived. — For examples of ψεύδεσθαι, of *de facto* lying, deception by an act, see Kypke, II. p. 32 f. The word with the *accusative of the person* (Isa. lvii. 11; Deut. xxxiii. 29; Hos. ix. 2) occurs only here in the N. T.; often in the classical writers, see Blomfield, *Gloss. ad Aesch. Pers.* 478. — This instantaneous knowledge of the deceit is an immediate perception, wrought in the apostle by the Spirit dwelling in him.

Ver. 4. *When it remained* (namely, *unsold*; the opposite: *πραθέν*), *did it not remain to thee* (thy property)? *and when sold, was it not in thy power?* — That the community of goods was not a legal compulsion, see on ii. 43. — ἐν τῇ σῇ ἐξουσίᾳ ὑπῆρχε] *sc.* ἡ τιμή, which is to be taken out of *πραθέν*. It was in the disposal of Ananias either to retain the purchase-money entirely to himself, or to give merely a portion of it to

the common use; but not to do the latter, as he did it, under the deceitful semblance as if what he handed over to the apostles was the *whole* sum. The sin of husband and wife is cleverly characterized in *Constitt. ap.* vii. 2. 4: κλέψαντες τὰ ἴδια. — τι ὅτι] *quid est quod*, i.e. *cur*? Comp. on Mark ii. 17. *Wherefore didst thou fix this deed in thy heart?* i.e. *wherefore didst thou resolve on this deed* (namely, on the instigation of the devil, ver. 3)? Comp. xix. 21; the Heb. לִבִּי עָלַי (Dan. i. 8; Mal. ii. 2), and the classical expression θέσθαι ἐν φρεσίν, and the like. — οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ Θεῷ). The state of things in itself relative: *not so much . . . but rather*, is in the vehemence of the address conceived and set forth absolutely: *not to men, but to God*. "As a lie against our human personality, thy deed comes *not at all* into consideration; but *only* as a lie against God, the supreme Ruler of the theocracy, whose organs we are." Comp. 1 Thess. iv. 8; Winer, p. 461 f. [E. T. 621]. The taking it as *non tam, quam* (see also Fritzsche, *ad Marc.* p. 781) is therefore a weakening of the words, which is unsuited to the fiery and decided spirit of the speaker in that moment of deep excitement. The *datives* denote the persons, to whom the action refers in hostile contradistinction.¹ Bernhardy, p. 99. Examples of the absolute ψεύδεσθαι with the dative are not found in Greek writers, but in the LXX. Josh. xxiv. 27; 2 Sam. xxii. 45; Ps. xviii. 44, lxxviii. 36. By τῷ Θεῷ Peter makes the deceiver sensible of his fatal guilt, for his sin now appeared as blasphemy. This τῷ Θεῷ is quite warranted, for a lying *to the Spirit* (ver. 3, τὸ πνεῦμα) is a lie *against God* (τῷ Θεῷ), whose Spirit was lied to. Accordingly the *divine nature* of the Spirit and His personality are here expressed, but the Spirit is not *called* God.

Vv. 5, 6. Ἐξέψυξε] as in xii. 23; elsewhere not in the N. T., but in the LXX. and later Greek writers. Comp. xx. 10. ἀποψύχειν occurs in the old Greek from Homer onward. — ἐπὶ πάντας τοὺς ἀκούοντας] *upon all hearers*, namely, of this discussion of Peter with Ananias. For ver. 6 shows that the whole proceeding took place *in the assembled church*.

¹ Valckenaer well remarks: "ψύσασθαι τινος notat mendacio aliquem decipere, ψύσθαι τινος mendacio contumeliam alicui facere."

The sense in which it falls to be taken at ver. 11, in conformity with the context at the close of the narrative, is different. Commonly it is taken here as in ver. 11, in which case we should have to say, with de Wette, that the remark was *proleptical*. But even as such it appears unsuitable and disturbing. — οἱ νεώτεροι] *the younger men* in the church, who rose up from their seats (ἀναστάντες), are by the article denoted as a definite class of persons. But seeing that they, unsummoned, perform the business as one devolving of itself upon them, they must be considered as the *regular servants of the church*, who, in virtue of the church-organization as hitherto developed, were bound to render the manual services required in the ecclesiastical commonwealth, as indeed such ministering hands must, both of themselves and also after the pattern of the synagogue, have been from the outset necessary. See Mosheim, *de reb. Christ. ante Const.* p. 114. But Neander, de Wette, Rothe, Lechler, and others (see also Walch, *Diss.* p. 79 f.) doubt this, and think that the summons of the νεώτεροι to this business was simply based on the relation of *age*, by reason of which they were accustomed to serve and were at once ready of *their own accord*. But precisely in the case of such a miraculous and dreadful death, it is far more natural to assume a more urgent summons to the performance of the immediate burial, founded on the relation of a conscious necessity of service, than to think of people, like automata, acting spontaneously. — συνέστειλαν αὐτόν] means nothing else than *contraxerunt eum*.¹ Comp. 1 Cor. vii. 29. We must conceive the stretched out limbs of him who had fallen down, as *drawn together*, pressed together by the young men, in order that the dead body might be carried out. The usual view : *they prepared him for burial* (by washing, swathing, etc.), confounds συστέλλειν with περιστέλλειν (Hom. *Od.* xxiv. 292 ; Plat. *Hipp. maj.* p. 291 D ; Diod. Sic. xix. 12 ; Joseph. *Antt.* xix. 4. 1 ; Tob. xii. 14 ; Ecclus. xxxviii. 17), and, moreover, introduces into the narrative a mode of proceeding improbable in the case of *such a* death. Others incorrectly render : *they covered him* (de Dieu, de Wette) ; comp.

¹ Comp. Laud. : *collexerunt* (sic) ; Castal. : *constrinxerunt*.

Cant.: *involverunt*. For both meanings Eur. *Troad.* 382 has been appealed to, where, however, οὐ δάμαρτος ἐν χερσὶν πέπλοις συνεστάλησαν means: they were not wrapped up, shrouded, by the hands of a wife with garments (in which they wrapped them) in order to be buried. As little is συνεσ-τάλθαι in Lucian. *Imag.* 7: *to be covered*; but: *to be pressed together*, in contrast to the following διηνεμῶσθαι (*to flutter in the wind*). The explanation *amoverunt* (Vulgate, Erasmus, Luther, Beza, and others) is also without precedent of usage.

Ver. 7. *But it came to pass—about an interval of three hours—and his wife came in.* The husband had remained away too long for her. A period of three hours might easily elapse with the business of the burial, especially if the place of sepulture was distant from the city (see Lightfoot). After ἐγένετο δέ a comma is to be put, and ὡς ὥρ. τρ. διάστ. is a statement of time inserted independently of the construction of the sentence. See on Matt. xv. 32; Luke ix. 28; Schaefer, *ad Dem.* V. p. 368. The common view: *but there was an interval of about three hours, and his wife came in*, is at variance with the use, especially frequent in Luke, of the absolute ἐγένετο (Gersdorf, *Beitr.* p. 235; Bornemann, *Schol.* p. 2 f.). As to the καί after ἐγένετο, see on Luke v. 12. On διάστημα used of *time*, comp. Polyb. ix. 1. 1.

Ver. 8. Ἀπεκρίθη] comp. on iii. 12. Bengel aptly remarks: "*respondit mulieri, cujus introitus in coetum sanctorum erat instar sermonis.*" — τοσούτου] *for so much*, points to the money still lying there. Arbitrarily, and with an overlooking of the vividness of what occurred, Bengel and Kuinoel suppose that Peter had named the sum. The sense of *tantilli*, on which Bornemann insists (*Schol. in Luc.* p. 168), results not as the import of the word, but, as elsewhere frequently (see Stallb. *ad Plat. Rep.* p. 416 E, 608 B; Lobeck, *ad Soph. Aj.* 747), from the connection.

Vv. 9, 10. *Wherefore was it agreed by you* (dative with the passive, see on Matt. v. 21) *to try the Spirit of the Lord* (God, see vv. 4, 5)? *i.e.* to venture the experiment, whether the πνεῦμα ἅγιον, ruling in us apostles, was infallible (comp. Mal. iii. 15; Matt. iv. 7). The πειράζων challenges by his action

the divine *experimental proof*. — οἱ πόδες] a trait of vivid delineation (comp. Luke i. 79; Rom. iii. 15, x. 15); the steps of those returning were just heard *at the door* (see on John v. 2; Acts iii. 10) outside (ver. 10). — πρὸς τὸν ἄνδρα αὐτῆς] *beside her* (just buried) *husband*.

Ver. 11. Φόβος] quite as in ver. 5, fear and dread at this miraculous, destroying punitive power of the apostles. — ἐφ' ὅλην τ. ἐκκλ. καὶ ἐπὶ πάντας κ.τ.λ.] *upon the whole church* (in Jerusalem), *and* (generally) *on all* (and so also on those who had not yet come over to the church, ver. 13) *to whose ears this occurrence came*.

Vv. 12-16. After this event, which formed an epoch as regards the preservation of the holiness of the youthful church, there is now once more (comp. ii. 43 f., iv. 32 ff.) introduced as a resting point for reflection, a *summary representation of the prosperous development of the church*, and that in its external relations. — δέ is the simple μεταβατικόν, carrying on the representation. — *By the hands of the apostles, moreover, occurred signs and wonders among the people in great number. And they were all* (all Christians, comp. ii. 1, in contrast to τῶν δὲ λοιπῶν¹) *with one accord in Solomon's porch* (and therefore *publicly*): *of the rest, on the other hand, no one ventured to join himself to them; but the people magnified them* (the high honour in which the people held the Christians, induced men to keep at a respectful distance from them): *and the more were believers added to the Lord, great numbers of men and women; so that they brought out to the streets, etc.* The simple course of the description is accordingly: (1) The miracle-working of the apostles continued abundantly, ver. 12: διὰ . . . πολλά. (2) The whole body of believers was undisturbed in their public meetings, protected by the respect² of the people (καὶ

¹ The limitation of ἅπαντες to the *apostles* (Kuinoel, Olshausen, and others) is by Baur urged in depreciation of the authenticity of the narrative. The apostles are assumed by Baur to be presented as a group standing isolated, as superhuman, as it were magical beings, to whom people dare not draw nigh; from which there would result a conception of the apostles the very opposite of that which is found everywhere in the N. T. and in the Book of Acts itself! Even Zeller has, with reason, declared himself opposed to this interpretation on the part of Baur.

² "Est enim in sancta disciplina et in sincero pietatis cultu arcana quaedam

ἦσαν, ver. 12 . . . ὁ λαός, ver. 13), and the church increased in yet greater measure; so that under the impression of that respect and of this ever increasing acceptance which Christianity gained, people brought out to the streets, etc., vv. 14, 15. Ziegler (in Gabler's *Journ. f. theol. Lit.* I. p. 155), entirely mistaking the unartificial progress of the narrative, considered καὶ ἦσαν . . . γυναικῶν as a later insertion; and in this Eichhorn, Heinrichs, and Kuinoel agree with him; while Laurent (*neutest. Stud.* p. 138 f.) recognises the genuineness of the words, but looks on them as a marginal remark of Luke. Beck (*Obss. exeg. crit.* V. p. 17) declared even ver. 15 also as spurious. It is unnecessary even to make a parenthesis of ver. 14 (with Lachmann), as ὥστε in ver. 14 is not necessarily confined in its correct logical reference to ἀλλ' ἐμεγ. αὐτ. ὁ λαός alone, but may quite as fitly refer to vv. 13 and 14 together. Compare Winer, p. 525 [E. T. 706]. — τῶν δὲ λοιπῶν] are the same who are designated in the contrast immediately following as ὁ λαός, and therefore *those who had not yet gone over to them*, the non-Christian population. It is strangely perverse to understand by it the *newly converted* (Heinrichs), or the *more notable and wealthy Christians* like Ananias (Beza, Morus, Rosenmüller). By the τῶν λοιπῶν, as it forms the contrast to the ἅπαντες, Christians cannot at all be meant, not even as *included* (Kuinoel, Baur). — κολλᾶσθαι αὐτοῖς] *to join themselves to them*, i.e. to intrude into their society, which would have destroyed their harmonious intercourse. Comp. ix. 26, x. 28, xvii. 34; Luke xv. 15. This αὐτοῖς and αὐτούς in ver. 13 must refer to the ἅπαντες, and so to the *Christians in general*, but not to the *apostles* alone, as regards which Luke is assumed by de Wette to have become "a little confused." — μᾶλλον δέ] in the sense of *all the more*, etc. See Nägelsbach on the *Iliad*, p. 227, ed. 3. The bearing of the people, ver. 13, promoted this increase. — τῷ κυρίῳ] would admit grammatically of being construed with πιστεύοντες (xvi. 34); but xi. 24 points decisively to its being connected with προσετίθεντο. They were added to the Lord, namely, as now connected with Him, belonging to Christ. —

σιανότης, quae malos etiam invitos constringat," Calvin. It would have been more accurate to say: "quae profanum vulgus et malos etiam," etc.

πλήθῃ] "*pluralis grandis*: jam non initur numerus uti iv. 4," Bengel.¹ — κατὰ πλατείας (see the critical remarks)] emphatically placed first: so that they (the people) *through streets, along the streets*, brought out their sick from the houses, etc. — ἐπὶ κλιν. κ. κραββάτ.] denotes generally: *small beds* (κλινῶν, see the critical remarks, and comp. Epict. iii. 5. 13) and *couches*. The distinction made by Bengel and Kuinoel with the reading κλινῶν, that the former denotes *soft and costly*, and the latter *poor and humble*, beds, is quite arbitrary. — ἐρχομ. Πέτρου] genitive absolute, and then ἡ σκιά: the shadow cast by him. — καὶ] *at least* (καὶ ἐάν, see Herm. *ad Viger.* p. 838) is to be explained as an abbreviated expression: in order that, should Peter come, he might touch any one, *if even merely his shadow overshadowed him*. Comp. Fritzsche, *Diss. in 2 Cor.* II. p. 120, and see on 2 Cor. xi. 16.—That cures actually took place *by the shadow* of the apostle, Luke does not state; but only *the opinion of the people*, that the overshadowing would cure their sick. It may be *inferred*, however, from ver. 6 that Luke would have it regarded as a matter of course that the sick were not brought out in vain, but were cured by the miraculous power of the apostle. As the latter was analogous to the miraculous power of Jesus, it is certainly conceivable that Peter also cured without the medium of corporeal contact; but if this result was in individual instances ascribed to his shadow, and if men expected from the shadow of the apostle what his personal miraculous endowment supplied, he was not to be blamed for this superstition. Zeller certainly cannot admit as valid the analogy of the miraculous power of Jesus, as he does not himself recognise the historical character of the corresponding evangelical narrative. He relegates the account to the domain of legend, in which it was conceived that the miraculous power had been, independently of the consciousness and will of Peter, conveyed by his shadow like an electric fluid. An absurdity, which in fact only the presupposition of a mere legend enables us to conceive as possible. — τὸ πλῆθος] *the multitude* (*vulgus*) of the neighbouring towns. —

¹ Comp. on the comparatively rare *plural* πλήθῃ, not again occurring in the N. T., Bremi, *ad Aeschin. adv. Ctesiph.* p. 361.

οἵτινες] as well those labouring under natural disease as those demoniacally afflicted; comp. Luke iv. 40 f. — Then follows ver. 17, the contrast of the persecution, which, however, was victoriously overcome.

Vv. 17, 18. 'Αναστάς] The high priest *stood up*; he *raised himself*: a *graphic* trait serving to illustrate his present interference. Comp. vi. 9, xxiii. 9; Luke xv. 18, *al.* "Non sibi quiescendum ratus est," Bengel. The ἀρχιερεύς is, according to iv. 6, *Annas*, not *Caiaphas*, although the latter was so *really*. — καὶ πάντες οἱ σὺν αὐτῷ, ἡ οὖσα αἵρεσις τῶν Σαδδουκ.] *and all his associates* (his whole adherents, ver. 21; Xen. *Anab.* iii. 2. 11, *al.*), *which were the sect of the Sadducees*. This sect had allied itself with Annas, because the preaching of Christ as the Risen One was a grievous offence to them. See iv. 1, 2. The participle ἡ οὖσα (not οἱ ὄντες is put) adjusts itself to the substantive belonging to the predicate, as is often the case in the classical writers. See Kühner, § 429; Stallb. *ad Plat. Rep.* p. 333 E, 392 D. Luke does not affirm that the high priest himself was a Sadducee, as Olshausen, Ewald, and others assert. This remark also applies in opposition to Zeller, who adduces it as an objection to the historical character of the narrator, that Luke makes Annas a Sadducee. In the Gospels also there is no trace of the Sadduceaism of Annas. According to Josephus, *Antt.* xx. 9. 1, he had a *son* who belonged to that sect. — ἐν τηρήσει δημοσ.] *τήρησ.* as in iv. 3. The *public prison* is called in Thuc. v. 18. 6 also merely τὸ δημόσιον; and in Xen. *Hist.* vii. 36, οἰκία δημόσια.

Vv. 19, 20. The *historical* state of the case as to the miraculous mode of this liberation,—the process of which, perhaps, remained mysterious to the apostles themselves,—cannot be ascertained. Luke narrates the fact in a legendary¹ interpretation of the mystery (comp. Neander, p. 726); but every attempt to refer the miraculous circumstances to a merely natural process (a stroke of lightning, *or* an earthquake, *or*, as Thiess, Eck, Eichhorn, Eckermann, and Heinrichs suggest, that a friend, perhaps the jailor himself, or a zealous Christian,

¹ Ewald also discovers here a legendary form (perhaps a duplication of the history in ch. xii.).

may have opened the prison) utterly offends against the design and the nature of the text. It remains matter for surprise, that in the proceedings afterwards (ver. 27 ff.) nothing is brought forward as to this liberation and its circumstances. This shows the incompleteness of the narrative, but not the un-historical character of the fact itself (Baur, Zeller), which, if it were an intentional invention, would certainly also have been referred to in the trial. Nor is the apparent uselessness of the deliverance (for the apostles are again arrested) evidence against its reality, as it had a sufficient ethical purpose in the very fact of its confirming and increasing the courage in faith of the apostles themselves. On the other hand, the hypothesis that Christ, by His angel, had wished to demonstrate to the Sanhedrim their weakness (Baumgarten), would only have sufficient foundation, provided the sequel of the narrative purported that the judges had really recognised the interposition of heavenly power in the mode of the deliverance. Lange, *apost. Zeitalt.* II. p. 68, refers the phenomenon to a *visionary* condition: the apostles were liberated "in the condition of genius-life, of second consciousness." This is extravagant fancy introducing its own ideas. — ἄγγελος] not *the* angel, but an angel; Winer, p. 118 [E. T. 155]. — διὰ τῆς νυκτός] *per noctem*, i.e. *during the night*; so that the opening, the bringing out of the prisoners, and the address of the angel, occurred during the course of the night, and toward morning-dawn the apostles repaired to the temple. Comp. xvi. 9, and see on Gal. ii. 1. The expression is thus more significant than διὰ τὴν νύκτα (Nägelsbach on the *Iliad*, p. 222, ed. 3) would be, and stands in relation with ὑπὸ τὸν ὄρθρον, ver. 21. Hence there is no deviation from Greek usage (Winer, Fritzsche). — ἐξαγαγ.] But on the next day the doors were again found *closed* (ver. 23), according to which even the *keepers* had not become aware of the occurrence. — Ver. 20. σταθέντες] *take your stand* and speak; in which is implied a summons to *boldness*. Comp. ii. 14. — τὰ ῥήματα τῆς ζωῆς ταύτης] *the words of this life*. *What* life it was, was self-evident to the apostles, namely, *the* life, which was the aim of all their effort and working. Hence: the words, which lead to the

eternal Messianic life, bring about its attainment. Comp. John vi. 68. See on ταύτης, Winer, p. 223 [E. T. 297 f.]. We are not to think here of a *hypallage*, according to which ταύτης refers in sense to τ. ῥήματα (Bengel, Kuinoel, and many others). Comp. xiii. 26; Rom. vii. 24.

Vv. 21-23. Ἐπὶ τὸν ὄρθρον] *about the dawn of day*. On ὄρθρος, see Lobeck, *ad Phryn.* 275 f.; and on ὑπό, used of nearness in time, see Bernhardt, p. 267. Often so in Thuc.; see Krüger on i. 100. 3. Comp. 3 Macc. v. 2; Tob. vii. 11. The ἀκούσαντες is simply a continuation of the narrative: *after they heard that*, etc., as in ii. 37, xi. 18, and frequently. — παραγενόμενος] *namely, into the chamber where the Sanhedrim sat*, as is evident from what follows. They resorted thither, unacquainted with the liberation of the apostles which had occurred in the past night, and caused the Sanhedrim and the whole eldership to be convoked, in order to try the prisoners. — καὶ πᾶσαν τὴν γερουσίαν] The importance which they assigned to the matter (comp. on iv. 6) induced them to summon not only those elders of the people who were likewise members of the Sanhedrim, but *the whole body of elders generally*, the whole council of representatives of the people. The well-known term γερουσία is fittingly¹ transferred from the college of the Greek *gerontes* (Dem. 489. 19; Polyb. xxxviii. 5. 1; Herm. *Staatsalterth.* § 24. 186) to that of the Jewish presbyters. Heinrichs (following Vitringa, *Archisynag.* p. 356) considers πᾶσ. τ. γερουσ. as equivalent to τὸ συνέδριον, to which it is added as *honorificentissima compellatio*. Warranted by usage (1 Macc. xii. 6; 2 Macc. i. 10, iv. 44; Judith iv. 8, xi. 14, xv. 8; Loesner, p. 178); but after the quite definite and well-known τὸ συνέδριον, the addition would have no force. — Ver. 23 contains quite the artless expression of the official report.

Vv. 24, 25. Ὁ τε ἱερεὺς] *the (above designated) priest*, points to the one expressly named in ver. 21 as ὁ ἀρχιερεὺς. The word in itself has not the signification *high priest*; but the context (so also in 1 Macc. xv. 1; Bar. i. 7; Heb. v. 6; and

¹ Although nowhere else in the N. T.; hence here, perhaps, to be derived from the *source* used by Luke.

see Krebs, p. 178) gives to the general expression this special reference. — ὁ στρατηγὸς τ. ἱεροῦ] see on iv. 1. He also, as the executive functionary of sacred justice, was summoned to the Sanhedrim. — οἱ ἀρχιερεῖς] are the *titular high priests*; partly those who at an earlier date had really held the office, and partly the presidents of the twenty-four classes of priests. Comp. on Matt. ii. 4.—The *order* in which Luke names the persons is quite natural. For first and chiefly the directing ἱερεὺς, the head of the whole assembly, must feel himself concerned in the unexpected news; and then, even more than the ἀρχιερεῖς, the στρατηγός, because he, without doubt, had himself carried into effect the arrest mentioned at ver. 18, and held the supervision of the prison. — διηπόρουν . . . τοῦτο] *they were full of perplexity* (see on Luke xxiv. 4) *concerning them* (the apostles), *as to what this might come to*—what they had to think of as the possible termination of the occurrence just reported to them. Comp. on ii. 12, also x. 17. — ἐστῶτες κ.τ.λ.] Comp. vv. 20, 21.

Vv. 26-28. Οὐ μετὰ βίας] *without application of violence*. Comp. xxiv. 7 and the passages from Polybius in Raphel. More frequent in classical writers is βία, ἐκ βίας, πρὸς βίαν. — ἵνα μὴ λιθασθ.] contains the design of ἐφοβοῦντο γὰρ τ. λαόν. They feared the people, *in order not to be stoned*. How easily might the enthusiasm of the multitude for the apostles have resulted in a tumultuous stoning of the στρατηγός and his attendants (ὑπηρέτ.), if, by any compulsory measures, such as putting them in chains, there had been fearless disregard of the popular feeling! It is erroneous that after verbs of fearing, merely the simple μὴ, μήπως κ.τ.λ., should stand, and that therefore ἵνα μὴ λιθ. is to be attached to ἤγαγεν . . . βίας, and ἐφοβ. γ. τ. λ. to be taken parenthetically (so Winer, p. 471 [E. T. 634], de Wette). Even among classical writers those verbs are found connected with ὅπως μὴ (with ἵνα μὴ: Diod. Sic. ii. p. 329). See Hartung, *Partikell.* II. p. 116; Kühner, *ad Xen. Mem.* ii. 9. 2; Krüger on *Thuc.* vi. 13. 1. — Assuming the spuriousness of οὐ, ver. 28 (see the critical remarks), the *question* proper is only to be found in καὶ βούλεσθε κ.τ.λ., for which the preceding (παραγγελία . . . διδαχῆς ὑμῶν) *paves*

the way. — παραγγ. παρηγγ.] see iv. 17, 18. — ἐπὶ τ. ὀνομ. τ.] as in iv. 17. — βούλεσθε] *your efforts go to this*; “*verbum invidiosum*,” Bengel. — ἐπαγαγεῖν κ.τ.λ.] *to bring about upon us*, i.e. *to cause that the shed blood of this man be avenged on us* (by an insurrection of the people). “Pro confesso sumit Christum jure occisum fuisse,” Calvin. Comp. Matt. xxiii. 35, xxvii. 25; Acts xviii. 6; Josh. xxiii. 15; Judg. ix. 24; Lev. xxii. 16. On the (contemptuous) τούτῳ . . . τούτου Bengel rightly remarks: “fugit appellare *Jesus*; Petrus appellat et celebrat, vv. 30, 31.”—Observe how the high priest prudently leaves out of account the *mode of their escape*. *Disobedience towards the sacred tribunal* was the fulcrum.

Ver. 29. Καὶ οἱ ἀπόστολοι] *and (generally) the apostles*. For Peter spoke in the name of all; hence also the singular ἀποκριθ., see Buttm. *neut. Gr.* p. 111 [E. T. 127]. — πειθαρχεῖν κ.τ.λ.] “Ubi enim jussa Domini et servi concurrunt, oportet illa prius exsequi.” Maimon. *Hilchoth Melach.* iii. 9. Comp. on iv. 19. The principle is here still more decidedly expressed than in iv. 19, and in all its generality.

Vv. 30–32 now presents, in exact reference to the previous Θεῷ μᾶλλον, the teaching activity of the apostles as willed by God. — ὁ Θεὸς τ. πατ. ἡμ.] Comp. iii. 13. — ἡγειρεν] is, with Chrysostom, Oecumenius, Erasmus, and others, to be referred to the *raising from the dead*, as the following relative sentence contains the contrast to it, and the exaltation to glory follows immediately afterwards, ver. 31. Others, such as Calvin, Bengel, de Wette, hold that it refers generally to the *appearance* of Christ, whom God has *made to emerge* (iii. 22, 26, xiii. 23; Luke i. 69, vii. 16). — διαχειρίζεσθαι] *to murder with one's own hands*. See xxvi. 21; Polyb. viii. 23. 8. — Comp. διαχειροῦσθαι, Job xxx. 24. This purposely chosen significant word brings the execution of Christ, which was already in iv. 10 designated as the strict *personal act* of the instigators, into prominent view with the greatest possible *force* as such. So also in the examples in Kypke, II. p. 34. The following aorist κρεμάσ. is synchronous with διεχειρ. as its *modal* definition. — ἐπὶ ξύλου] *on a tree*: an expression, well known to the hearers, for *the stake* (רֶשֶׁת, Gen. xl. 19;

Deut. xxi. 22; Isa. x. 26; comp. Acts x. 39; 1 Pet. ii. 24; Gal. iii. 13) on which criminals were suspended. The cross is here designedly so called, not because the *σταυρός* was a *Roman* instrument of death (see, on the other hand, ii. 36, iv. 10), but in order to *strengthen* the representation, because ἐπὶ ξύλου reminded them of the *accursed* (see on Gal. iii. 13). — Ver. 31. *Him has God exalted by His right hand to be the Leader* (not as in iii. 15, where a genitive stands alongside), *i.e. the Ruler and Head* of the theocracy (a designation of the kingly dignity of Jesus, comp. Thuc. i. 132. 2; Aesch. *Agam.* 250; and *τιμαὶ ἀρχηγοί*, Eur. *Tr.* 196), *and a Saviour* (the author and bestower of the Messianic salvation). On the idea, comp. ii. 36. As to τῇ δεξιᾷ αὐτοῦ, see on ii. 23. — δοῦναι μετάνοιαν κ.τ.λ.] contains the design of τοῦτον . . . τῇ δεξιᾷ αὐτοῦ: *in order to give repentance to the Israelites and the forgiveness of sins*. With the exaltation of Christ, namely, was to commence His heavenly work on earth, through which He as Lord and Saviour, by means of the Holy Spirit, would continually promote the work of redemption to be appropriated by men (would draw them to Him, John xii. 32, 33) in bringing them by the preaching of the gospel (1 Pet. i. 23) to a *change of mind* (comp. xi. 18; 2 Tim. ii. 25), and so, through the faith in Him which set in with the μετάνοια, making them partakers of the *forgiveness of sins* in baptism (comp. 1 Pet. iii. 21). The appropriation of the work of salvation would have been *denied* to them without the exaltation of Christ, in the absence of which the Spirit would not have operated (John vii. 39, xvi. 7); but by the exaltation it was *given*¹ to them, and that, indeed, primarily to the *Israelites*, whom Peter still names *alone*, because it was only at a later period that he was to rise from this his national standpoint to universalism (chap. x.). — With the reading αὐτοῦ μάρτ. (see the critical remarks), μάρτ. governs *two* genitives different in

¹ Not merely *the actual impulse and occasion* given, as, after Heinrichs, Kuinoel and de Wette, also Weiss, *Petr. Lehrbegr.* p. 307 (comp. his *bibl. Theol.* p. 138), would have us take it. Against this view may be urged the appended καὶ ἔφισιν ἁμαρτιῶν, which is not compatible with that more free rendering of δοῦναι.

their reference, the one of a person and the other of a thing (see Winer, p. 180 [E. T. 239]; Dissen, *ad Pind. Ol.* i. 94; *Pyth.* ii. 56), and αὐτοῦ could not but accordingly precede; but the emphasis lies on the bold ἡμεῖς, to which then τὸ πνεῦμα κ.τ.λ. is added still more defiantly. — τῶν ῥημάτων] *of these words, i.e. of what has just been uttered.* See on Matt. iv. 4. Peter means the raising and exaltation of Jesus. Of the *latter* the apostles were witnesses, *in so far as they had already experienced the activity of the exalted Jesus*, agreeably to His own promise (i. 5), *through the effusion of the Spirit* (ii. 33 f.). But Luke, who has narrated the tradition of the externally visible event of the ascension as an historical fact, must here have thought of the *eye-witness* of the apostles at the ascension. — καὶ τὸ πνεῦμα δὲ τὸ ἅγιον] *as well we . . . as also the Spirit* (on the other hand, see Hartung, *Partikell.* I. p. 181), in which case δέ, according to the Attic usage, is placed after the *emphasized* idea (Baeumlein, *Partik.* p. 169). The Holy Spirit, the greater witness, different from the human self-consciousness, but ruling and working in believers, witnesses *with* them (συμμαρτυρεῖ, Rom. viii. 16). Comp. xv. 28. — τοῖς πειθαρχ. αὐτῷ] *to those who obey Him:* In an entirely arbitrary manner this is *usually* restricted by a mentally supplied ἡμῖν *merely to the apostles*; whereas *all* who were obedient to God (in a believing recognition of the Messiah preached to them, comp. ii. 38, xi. 17, and so through the ὑπακοὴ τῆς πίστεως, Rom. i. 5) had received the gifts of the Spirit. They form the *category* to which the apostles belong.

Ver. 33. Διεπρίοντο] *not: they gnashed with the teeth*, which would be διέπριον τοὺς ὀδόντας (Lucian. *Calumn.* 24), but *dissecabantur* (Vulgate), comp. vii. 54: *they were sawn through*, cut through as by a saw (Plat. *Conv.* p. 193 A; Aristoph. *Eq.* 768; 1 Chron. xx. 3; see Suicer, *Thes.* I. p. 880; Valckenaer, p. 402 f.),—a figurative expression (comp. ii. 37) of deeply penetrating *painful indignation*. Alberti, *Gloss.* p. 67: *πικρῶς ἐχαλέπαινον*. It is stronger than the non-figurative διαπονεῖσθαι, iv. 2, xvi. 18. — ἐβουλευόντο] *they consulted*, Luke xiv. 31; Acts xv. 37. The actual *coming to a resolution* was averted by Gamaliel.

Ver. 34. *Gamaliel*, גמליאל, *retributio Dei* (Num. i. 10, ii. 20), is usually assumed to be identical with Rabban Gamaliel, גמליאל (senex), celebrated in the Talmud, the grandson of Hillel and the son of R. Simeon,—a view which cannot be proved, but also cannot be refuted, as there is nothing against it in a chronological point of view (Lightf. *Hor. ad Matth.* p. 33). He was the teacher of the Apostle Paul (Acts xxii. 3), but is certainly not in our passage to be considered as the president of the Sanhedrim, as many have assumed, because in that case Luke would have designated him more characteristically than by τις ἐν τ. συνέδρίῳ Φαρις. That he had been *in secret a Christian* (see already *Recogn. Clem.* i. 65; Beda, Cornelius a Lapide), and been baptized, along with his son and Nicodemus, by Peter and John (Phot. *cod.* 171, p. 199), is a legend deduced by arbitrary inference from this passage. See Thilo, *ad Cod. apocr.* p. 501. An opposite but equally arbitrary extreme is the opinion of Pearson (*Lectt.* p. 49), that Gamaliel only declared himself in favour of the apostles from an inveterate partisan opposition to the Sadducees. Still more grossly, Schrader, II. p. 63, makes him a hypocrite, who sought to act merely for his own elevation and for the kingdom of darkness, and to win the unsuspecting Christians by his dissimulation. He was not a mere prudent waiter on events (Thiersch), but a wise, impartial, humane, and religiously scrupulous man, so strong in character that he could not and would not suppress the warnings and counsels that experience prompted him to oppose to the passionate zeal, backed in great part by Sadducean prejudice, of his colleagues (ver. 17); and therefore to be placed higher than an ordinary jurist and politician dispassionately contemplating the case (Ewald). Recently it has been maintained that the emergence of Gamaliel here recorded is an unhistorical rôle (Baur) assigned to him (see also Zeller); and the chief¹ ground alleged

¹ Moreover, Baur puts the alternative: *Either* the previous miracles, etc., actually took place, and then Gamaliel could not have given an advice so problematic in tenor, whether he might have regarded them as divine miracles or not. *Or*, if Gamaliel gave this counsel, then what is said to have taken place could not have occurred as it is related. But this dilemma proves nothing, as there is a *third* alternative possible, namely, that Gamaliel was by the miracles

for this view is the mention of Theudas, ver. 36 (but see on ver. 36), while there is further assumed the set purpose of making Christianity a section of orthodox, or in other words Pharisaic Judaism, combated by Sadducæism. As if, after the exaltation of Christ, His resurrection must not really have stood in the foreground of the apostles' preaching! and by that very fact the position of parties *could not but* necessarily be so far changed, that now the main interests of *Sadducæism* were most deeply affected. — νομοδιδάσκαλος] a νομικός, one skilled in the law (canonist) as a *teacher*. See on Matt. xxii. 35. — βραχύ] a short while, Thuc. vi. 12; Polyb. iii. 96. 2; 2 Sam. xix. 36. — On ἔξω ποιεῖν] to put without. Comp. Xen. Cyr. iv. 1. 3; Symm. Ps. cxlii. 7. — τ. ἀνθρώπους (see the critical remarks): thus did Gamaliel impartially designate them, and Luke reproduces his expression. The order of the words puts the emphasis on ἔξω; for the discussion was to be one conducted within the Sanhedrim. Comp. iv. 15.

Ver. 35. Ἐπὶ τοῖς ἀνθρώπ. τούτοις] in respect of these men (Bernhardy, p. 251) might be joined to προσέχετε ἑαυτοῖς (Lachm.), as Luther, Castalio, Beza, and many others have done (whence also comes the reading ἀπὸ τῶν κ.τ.λ. in E); yet the currency of the expression πράσσειν τι ἐπὶ τινι (Wolf and Kuinoel in loc., Matthiae, p. 927) is in favour of its being construed with τί μέλλετε πράσσειν. The emphasis also which thus falls on ἐπὶ τοῖς ἀνθρ. is appropriate. — πράσσειν (not ποιεῖν): agere, what procedure ye will take. Comp. iii. 17, xix. 36; and see on Rom. i. 32. Gamaliel will have nothing προπετές (xix. 36) done; therefore they must be on their guard (προσέχ. ἑαυτ.).

Ver. 36. Γάρ] gives the reason¹ for the warning contained in ver. 35. In proof that they should not proceed rashly, Gamaliel reminds them of two instances from contemporary history (vv. 36, 37), when fanatical deceivers of the people which had occurred favourably inclined towards Christianity, but not decided; and therefore, as a prudent and conscientious man, judged at least a further waiting for light to be necessary. This favourable inclination is evidently to be recognised in the mode in which he expresses his advice; see on vv. 38, 39.

¹ Erasmus well paraphrases it: "Ex praeteritis sumite consilium, quid in futurum oporteat decernere."

(without any interference of the Sanhedrim) were overthrown by their own work. Therefore there should be no interference with the apostles (ver. 38); for their work, if it should be of men, would not escape destruction; but if it should be of God, it would not be possible to overthrow it. — *πρὸ τούτων τῶν ἡμερ.] i.e. not long ago. Οὐ λέγει παλαιὰ διηγήματα καίτουγε ἔχων, ἀλλὰ νεώτερα, ἃ μάλιστα πρὸς πίστιν ἦσαν ἰσχυρά, Chrysostom. Comp. xxi. 38.* Yet the expression, which here stands simply in contrast to *ancient* incidents (which do not lie within the experience of the generation), is not to be pressed; for Gamaliel goes back withal *to the time before the census of Quirinus*. — *Θευδᾶς]* Joseph. *Antt.* xx. 5. 1, informs us that under the procurator *Cuspius Fadus* (not before A.D. 44; see Anger, *de temp. rat.* p. 44) an insurgent chief *Theudas* gave himself out to be a prophet, and obtained many adherents. But Fadus fell on the insurgents with his cavalry; they were either slain or taken prisoners, and Theudas himself was beheaded by the horsemen. This narrative suits our passage exactly as regards *substance*, but does not correspond as regards *date*. For the Theudas of Josephus lived under *Claudius*, and Tiberius Alexander succeeded Cuspius Fadus about A.D. 46; whereas Gamaliel's speech occurred about ten years earlier, in the reign of Tiberius. Very many (Origen, *c. Cels.* i. 6, Scaliger, Casaubon, Beza, Grotius, Calovius, Hammond, Wolf, Bengel, Heumann, Krebs, Lardner, Morus, Rosenmüller, Heinrichs, Kuinoel, Guericke, Anger, Olshausen, Ebrard) therefore suppose that it is not the Theudas of Josephus who is here meant, but some other insurgent chief or robber-captain acting a religious part,¹ who has remained unknown to history, but who emerged in the turbulent times either of the later years of Herod the Great or soon after his death. This certainly removes all difficulties, but in what a violent manner! especially as the name was by no means so common as to make the supposition of *two* men of that name, with the *same* enterprise and the *same* fate, appear probable,

¹ So also Gerlach, *d. Römischen Statthalt.* p. 70, not without a certain irritation towards me, which I regret, as it contributes nothing to the settlement of the question.

or indeed, in the absence of more precise historical warrant, otherwise than rash, seeing that elsewhere historical mistakes occur in Luke (comp. iv. 6 ; Luke ii. 1, 2). Besides, it is antecedently improbable that tradition should not have adduced an admonitory example thoroughly *striking*, from a historical point of view, such as was that of Judas the Galilean. But the attempts to discover in our Theudas one mentioned by Josephus under a different name (Wieseler, *Synops.* p. 103 ff., and Baumgarten, also Köhler in Herzog's *Encykl.* XVI. p. 40 f., holding it to refer to the scribe *Matthias* in Joseph. *Bell.* i. 33. 2, *Antt.* xvii. 6 ; Sonntag in the *Stud. u. Krit.* 1837, p. 638 ff., and Ewald, to the insurgent *Simon* in Joseph. *Bell.* ii. 4. 2, *Antt.* xvii. 10. 6 ; Zuschlag in the monograph *Theudas, Anführer eines 750. in Paläst. erregten Aufstandes*, Cassel 1849, taking it to be the *Theudion* of Joseph. *Antt.* xvii. 4, who took an active part in the Idumean rising after the death of Herod the Great), amount only to assumptions incapable of proof, and are nevertheless under the necessity of leaving the difference of names unaccounted for. But inasmuch as, if the Theudas in our passage is conceived as the same with the Theudas mentioned by Josephus, the error cannot be sought on the side of Josephus (Baronius, Reland, Michaelis, Jahn, *Archäol.* II. 2, § 127) ; as, on the contrary, the exactness of the narrative of Josephus secures at any rate the decision in its favour for chronological accuracy *over against* Luke ; there thus remains nothing but to assume that *Luke*—or, in the first instance, his source—*has, in the reproduction of the speech before us, put into the mouth of Gamaliel a proleptic mistake.* This might occur the more easily, as the speech may have been given simply from tradition. And the tradition which had correctly preserved one event adduced by Gamaliel (the destruction of Judas the Galilean), was easily amplified by an anachronistic addition of another. If Luke *himself* composed the speech in accordance with tradition, the error is in his case the more easily explained, since he wrote the Acts so long after the insurrection of Theudas,—in fact, after the destruction of the Jewish commonwealth,—that the chronological error, easy in itself, may here occasion the less surprise, for he

was not a Jew, and he had been for many years occupied with efforts of quite another kind than the keeping freshly in mind the chronological position of one of the many passing enthusiastic attempts at insurrection. It has been explained as a proleptic error by Valesius, *ad Euseb. H. E.* ii. 11, Lud. Cappellus, Wetstein, Ottius, *Spicileg.* p. 258, Eichhorn, Credner, de Wette, Neander, Bleek, Holtzmann, Keim,¹ as also by Baur and Zeller, who, however, urge this error as an argument against the historical truth of the entire speech. Olshausen considers himself prevented from assenting to the idea of a historical mistake, because Luke must have committed a *double* mistake,—for, first, he would have made Gamaliel name a man who did not live till after him; and, secondly, he would have put Judas, who appeared under Augustus, as subsequent to Theudas, who lived under Claudius. But the whole mistake amounts to the *simple* error, that Luke conceived that Theudas had played his part already before the census of Quirinius, and accordingly he could not but place him before Judas.² — εἶναί τινα] giving out himself (ἐαυτόν, in which consists the arrogance, the self-exaltation; “character falsae doctrinae,” Bengel) for one of peculiar importance: προφήτης ἔλεγεν εἶναι, Joseph. *Antt.* xx. 5. 1. On τίς, *eximius quidam* (the opposite οὐδεὶς—Valckenaer, *ad Herod.* iii. 140), see Wetstein *in loc.*; Winer, p. 160 [E. T. 213]; Dissen, *ad Pind. Pyth.* viii. 95, p. 299. — ᾧ προσεκλίθη] to whom leaned, i.e. adhered, took his side: πολλοὺς ἠπάτησεν, Josephus, *l.c.* Comp. Polyb. iv. 51. 5; also πρόσκλισις, Polyb. vi. 10. 10, v. 51. 8. — ἐγένοντο εἰς οὐδέν] *ad nihilum redacti sunt.* See Schleusner, *Theo.* IV.

¹ According to Lange, *Apost. Zeitalt.* I. p. 94, the difficulty between Luke and Josephus remains “somewhat in suspense.” Yet he inclines to the assumption of an earlier Theudas, according to the hypothesis of Wieseler. According to this hypothesis, the Greek name (see Wetstein) Theudas (= θεοδῶς = θεό-δαρος), preserved still on coins in Mionnet, must be regarded as the Greek form of the name תְּהֻדָּא. But why should Gamaliel or Luke not have retained the name Matthias? Or what could induce Josephus to put Matthias instead of Theudas? especially as the name תְּהֻדָּא was not strange in Hebrew (Schoettg. p. 423), and Josephus himself mentions the later insurgent by no other name.

² Entirely mistaken is the—even in a linguistic point of view erroneous—interpretation of μετὰ τοῦτον (ver. 37) by Calvin, Wetstein, and others, that it denotes not *temporis ordinem*, but, generally, *insuper* or *praeterea*.

p. 140. They were, according to Josephus, *l.c.*, broken up (διελύθησαν) by the cavalry of Fadus, and partly killed, partly taken prisoners.—The two relative sentences ϕ προσεκλ. and δ s ἀνηρέθη are designed to bring out emphatically the contrast. Comp. iv. 10.

Ver. 37. Ἰούδας ὁ Γαλιλαῖος] Joseph. *Antt.* xviii. 1. 1, calls him a Gaulanite; for he was from Gamala in Lower Gaulanitis. But in *Antt.* xviii. 1. 6, xx. 5. 2, *Bell.* ii. 8. 1, xvii. 8, he mentions him likewise as Γαλιλαῖος. Apparently the designation “the Galilean” was the inaccurate one used in ordinary life, from the locality in which the man *was at work*. Gaulanitis lay on the eastern shore of the Sea of Galilee.—He excited an insurrection against the census which Augustus in the year 7 *aer.* *Dion.* (thirty-seven years after the battle of Actium, Joseph. *Antt.* xviii. 2. 1) caused to be made by Quirinius the governor of Syria (see on Luke ii. 2), representing it as a work of subjugation, and calling the people to liberty with all the fanatical boldness kindled by the old theocratic spirit. Joseph. *Antt.* xviii. 1. 1. See Gerlach, *d. Röm. Statthalter*, p. 45 f.; Paret in Herzog’s *Encykl.* VII. p. 126 f.—ἀπέστησε . . . ὀπίσω αὐτοῦ] *he withdrew them* (from the government), and made them *his own adherents*. Attraction: Hermann, *ad Vig.* p. 893.—ἀπώλετο] a notice which *supplements* Josephus. According to Joseph. *Antt.* xx. 5. 2, two sons of Judas perished at a later period, whom Tiberius Alexander, the governor of Judaea, caused to be crucified. Comp. *Bell.* ii. 8. 1. Still later a third son was executed (*Bell.* ii. 17. 8 f.; *Vit.* v. 11).—διεσκορπίσθησαν] *they were scattered*,—which does not exclude the continuance of the faction, whose members were afterwards very active as zealots, and again even in the Jewish war (Joseph. *Bell.* ii. 17. 7); therefore it is not an incorrect statement (in opposition to de Wette).

Vv. 38–40. Καί] is the simple copula of the train of thought; τὰ νῦν as in iv. 29.—ἐξ ἀνθρώπων] *of human origin* (comp. Matt. xxi. 25), not proceeding from the will and arrangement of God (not ἐκ Θεοῦ).—ἡ βουλὴ αὕτη ἢ τὸ ἔργ. τοῦτο] “Disjunctio non ad diversas res, sed ad diversa,

quibus res appellatur, vocabula pertinet." Fritzsche, *ad Marc.* p. 277. *This project or* (in order to denote the matter in question still more definitely) *this work* (as already in the act of being executed). — καταλυθήσεται] namely, without your interference. This conception results from the antithesis in the second clause: οὐ δύνασθε καταλῦσαι αὐτούς. For similar expressions from the Rabbins (*Pirke Aboth*, iv. 11, *al.*), see Schoettgen. Comp. Herod. ix. 16: ὅ, τι δεῖ γενέσθαι ἐκ τοῦ Θεοῦ, ἀμήχανον ἀποτρέφει ἀνθρώπων. Eur. *Hippol.* 476. The reference of καταλύνειν to *persons* (αὐτούς, see the critical remarks) who are *overthrown, ruined*, is also current in classical authors. Xen. *Cyr.* viii. 5. 24; Plat. *Legg.* iv. p. 714 C; Lucian. *Gall.* 23. Comp. κατάλυσις τοῦ τυράννου, Polyb. x. 25. 3, etc. — Notice, further, the difference in meaning of the two conditional clauses: ἐὰν ᾗ and εἰ . . . ἐστίν (comp. Gal. i. 8, 9; and see Winer, p. 277 f. [E. T. 369]; Stallb. *ad Plat. Phaed.* p. 93 B), according to which the *second* case put appeared to Gamaliel as the more probable. — μήποτε καὶ θεομάχοι εὑρεθῇτε] although grammatically to be explained by a σκεπτέον, προσέχετε ἑαυτοῖς (Luke xxi. 34), or some similar phrase floating before the mind, is an independent warning: *that ye only be not found even fighters against God.* See Hom. *Il.* i. 26, ii. 195; Matt. xxv. 9 (Elz.); Rom. xi. 21; Baeumlein, *Partik.* p. 283; Nägelsb. on the *Iliad*, p. 18, ed. 3. Valckenaer and Lachmann (after Pricaeus and Hammond) construe otherwise, referring μήποτε to ἐάσατε αὐτούς, and treating ὅτι . . . αὐτούς as a parenthesis. A superfluous interruption, to which also the manifest reference of θεομάχοι to the directly preceding εἰ δὲ ἐκ Θεοῦ ἐστίν κ.τ.λ. is opposed. — καί] is to be explained elliptically: not only with men, but *also further, in addition.* See Hartung, *Partikell.* I. p. 134. — θεομάχοι] Symm. Prov. ix. 18, xxi. 16; Job xxvi. 5; Heraclid. *Alleg.* 1.; Lucian. *Jov. Tr.* 45. On the thing itself, comp. Hom. *Il.* vi. 129: οὐκ ἂν ἔγωγε θεοῖσιν ἐπουρανόισι μαχοίμην. — ἐπέισθησαν] even if only *in tantum*; and yet how greatly to their self-conviction on account of their recent condemnation of Jesus! — δειραντες] The Sanhedrim would at least not expose themselves, as if they had instituted an

examination wholly without result, and therefore they order the punishment of stripes, usual for very various kinds of crime (here: proved *disobedience*), but very ignominious (comp. xvi. 37, xxii.). — Concerning the *counsel of Gamaliel* generally, the principle therein expressed is only right *conditionally*, for interference against a spiritual development must, in respect of its admissibility or necessity, be morally judged of *according to the nature of the cases*; nor is that counsel to be considered as an absolute maxim of Gamaliel, but as one which is *here* presented to him by the critical state of affairs, and is to be explained from his predominant opinion that a work of *God* may be at stake, as he himself indeed makes this opinion apparent by εἰ . . . ἔστω, ver. 39 (see above).

Ver. 41 f. Χαίροντες] comp. Matt. v. 11, 12. — ὑπὲρ τοῦ ὀνόματος] placed first with emphasis: *for the name*, for its glorification. For the scourging suffered tended to that effect, because it was inflicted on the apostles on account of their steadfast confession of the name. Comp. ix. 16. “Quum reputarent causam, praevalerat gaudium,” Calvin. The absolute τὸ ὄνομα denotes *the name* κατ’ ἐξοχήν, — namely, “Jesus Messiah” (iii. 6, iv. 10), the confession and announcement of which was always the highest and holiest concern of the apostles. Analogous is the use of the absolute יהוה (Lev. xxiv. 11, 16), in which the Hebrew understood the name of his Jehovah as implied of itself. Comp. 3 John 7. — κατηξιώθ. ἀτιμασθ.] An oxymoron. Comp. Phil. i. 29; 2 Cor. xi. 26–30; Gal. vi. 14, 17, *al.*; 1 Pet. ii. 19. — πᾶσαν ἡμέραν] *every day* the οὐκ ἐπαύοντο in preaching took place. See Winer, p. 162 [E. T. 214]. They did it day after day without cessation. — κατ’ οἶκον] *domi, in the house*, a contrast to ἐν τῷ ἱερῷ. See on ii. 46. — ἀνεπαύοντο διδάσκοντες] See Herm. *ad Viger.* p. 771; Bernhardt, p. 477. — καὶ εὐαγγελ. Ἰησ. τ. X.] *and announcing Jesus as the Messiah*, a more specific definition of διδάσκοντες as regards its chief contents.

CHAPTER VI.

VER. 3. 'Αγίου] is wanting in B D \aleph , 137, 180, vss. Chrys. Theophyl. Deleted by Lachm. Tisch. Born.; the Syr. expresses κυρίου. A more precisely defining addition (comp. ver. 5), which is also found inserted at ver. 10. — καταστήσομεν] Elz. has καταστήσωμεν, against decisive evidence. An over-hasty correction. — Ver. 5. πλήρη] A C* D E H \aleph , min. have πλήρης, which, although adopted by Lachm., is intolerable, and is to be regarded as an old error of transcription. — Ver. 8. χάριτος] Elz. has πίστεως, contrary to decisive evidence. From ver. 5. — Ver. 9. και Ἀσίας] is deleted by Lachm., following A D* Cant. It was easily overlooked after ΚΙΛΙΚΙΑΣ; whereas it would be difficult to conceive a reason for its being inserted. — Ver. 11. βλάσφημα] D has βλασφημίας. Recommended by Griesb. and adopted by Born. But ῥήματα βλάσφημα was explained by the weakly-attested βλασφημίας (*blasphemies*) as a gloss; and this, taken as a genitive, thereupon suppressed the original βλάσφημα. — Ver. 13. After ῥήματα, Elz. has βλάσφημα, against a great predominance of evidence. From ver. 11. — After αἰγίου, Elz. has τούτου, which, it is true, has in its favour B C, Tol. Sahid. Syr. utr. Chrys. Theophyl. 2, but was added with reference to ver. 14, as the meeting of the Sanhedrim was conceived as taking place within the area of the temple court.

Vv. 1-7. An explanation paving the way for the history of Stephen, ver. 8 ff. Ver. 7 is not at variance with this view.

Ver. 1. Δέ] Over against this new victory of the church without, there now emerges a division in its own bosom. — ἐν ταῖς ἡμέρ. ταύτ.] namely, while the apostles continued, after their liberation, to devote themselves unmolested to their function of preaching (v. 42). Thus this expression (בְּיָמֵי הַהֵם) finds its definition, although only an approximate one, always in what precedes. Comp. on Matt. iii. 1. — πληθύνοντων] as a neuter verb (Bernhardy, p. 339 f.): *amidst the increase of the Christian multitude*, by which, consequently,

the business of management referred to became the more extensive and difficult. Comp. Aesch. *Ag.* 869; Polyb. iii. 105. 7; Herodian, iii. 8. 14, often in the LXX. and Apocr. — ‘*Ἑλληνιστής*, elsewhere only preserved in Phot. *Bibl.* (see Wetstein), according to its derivation (from *ἐλληνίζειν*, to present oneself in Grecian nationality, and particularly to speak the Greek language; Lobeck, *ad Phryn.* p. 380), and according to its contrast to ‘*Ἑβραίους*, is to be explained: a Jew (and so non-Greek) who has Greek nationality, and particularly speaks Greek: ix. 29. Comp. Chrysostom and Oecumenius. As both appellations are here transferred to the members of the Christian church at Jerusalem, the ‘*Ἑβραῖοι* are undoubtedly: those Christians of the church of Jerusalem, who, as natives of Palestine, had the Jewish national character, and spoke the sacred language as their native tongue; and the ‘*Ἑλληνισταί* are those members of this church, who were Greek-Jews, and therefore presented themselves in Greek national character, and spoke Greek as their native language. Both parties were Jewish Christians; and the distinction between them turned on the different relation of their original nationality to Judaism. And as the two parties embraced the whole of the Jews who had become Christian, it is a purely arbitrary limitation, when Camerarius, Beza, Salmasius, Pearson, Wolf, Morus, Ziegler, (*Einleit. in d. Br. a. d. Hebr.* p. 221), and Pfannkuche (in Eichhorn’s *allg. Bibl.* VIII. p. 471) would understand exclusively the Jewish proselytes who had been converted to Christianity. These are included among the Greek-Jews who had become Christian, but are not alone meant; the Jews by birth who had been drawn from the *διασπορά* to Jerusalem are also included. The more the intercourse of Greek-Jews with foreign culture was fitted to lessen and set aside Jewish narrow-mindedness, so much the more easy is it to understand that many should embrace Christianity. Comp. Reuss in Herzog’s *Encykl.* V. p. 703 f. — *πρός*] denotes, according to the context, the antagonistic direction, as in Luke v. 30. Comp. Acts ix. 29. — *ἐν τῇ διακ. τῇ καθημ.*] in the daily service (2 Cor. viii. 4, ix. 1, 13), here: with provisions, in the daily distribution of food. Ver. 2 requires this explanation. — *καθημερινός* only

here in the N. T., more frequently in Plutarch, etc., belongs to the later Greek; Judith xii. 15; Lobeck, *ad Phryn.* p. 55. — *The neglect of due consideration* (*παράθεωρεῖν*, not elsewhere in the N. T., nor in the LXX. and Apocr., but see Kypke, II. p. 36), which the widows of the Hellenists met with, doubtless by the fault not of the apostles, but of subordinates commissioned by them, is an evidence that the Jewish self-exaltation of the Palestinian over the Greek-Jews (Lightf. *Hor. ad Joh.* p. 1031), so much at variance with the spirit of Christianity (Gal. iii. 28; Col. iii. 11; Rom. x. 12; 1 Cor. xii. 13), had extended also to the Christian community, and now on the increase of the church, no longer restrained by the fresh unity of the Holy Spirit, came into prominence as the first germ of the later separation of the Hebrew and Hellenistic elements (comp. Lechler, *apost. Zeit.* p. 333); as also, that before the appointment of the subsequently named Seven, the care of the poor was either exclusively, or at least chiefly, entrusted to the *Hebrews*. Mosh. *de reb. Christ. ante Const.* pp. 118, 139. — The *widows* are not, as Olshausen and Lekebusch, p. 93, arbitrarily assume, mentioned by *synecdoche* for *all* the poor and needy, but simply because *their* neglect was the occasion of the *γογγυσμός*. We may add, that this passage does not presuppose another state of matters than that of the community of goods formerly mentioned (Schleiermacher and others), but only a disproportion as regards the *application* of the means thereby placed at their disposal. There is nothing in the text to show that the complaint as to this was *unfounded* (Calvin).

Ver. 2. *Τὸ πλῆθος τῶν μαθητῶν*] *the mass of the disciples*; i.e. *the Christian multitude in general*, not merely individuals, or a mere committee of the church. Comp. iv. 32. It is quite as arbitrary to understand, with Lightfoot, only the 120 persons mentioned in i. 15, as, with Mosheim and Kuinoel, to suppose that the church of Jerusalem was divided into seven classes, which assembled in seven different places, and had each selected from their midst an almoner. As the place of meeting is not named, it is an over-hasty conclusion that the whole church could not have assembled all at once. — *οὐκ ἄρεστόν ἐστιν*] *non placet*, xii. 3; John viii. 29; Herod. i.

119; Plato, *Def.* p. 415 A. The Vulgate, Beza, Calvin, Piscator, Casaubon, Kuinoel, incorrectly render: *non æquum est*, which the word never means, not even in the LXX. It pleased not the apostles to leave the doctrine of God (its proclamation), just because the fulfilment of the proper duty of their calling pleased them. — καταλείψ.] A strong expression under a vivid sense of the disturbing element (*to leave in the lurch*). On the form, see Lobeck, *ad Phryn.* p. 713 ff. — διακονεῖν τραπέζαις] *to serve tables*, i.e. to be the regulators, overseers, and dispensers in reference to food. The expression, which contains the more precise definition for τῇ διακονίᾳ of ver. 1, betrays “indignitatem aliquam” (Bengel). — The reference which others have partly combined with this, partly assumed alone, of τράπεζα to the *money-changers’ table*, Matt. xxi. 12, Luke xix. 23 (“pecunia in usum pauperum collecta et iis distribuenda,” Kuinoel), is excluded, in the absence of any other indication in the text, by the διακονεῖν used stately of the ministration of food (Wetst. *ad Matth.* iv. 11). Moreover, the designation of the matter, as if it were a *banking* business, would not even be suitable. The apostles would neither be τραπέζοκόμοι nor τραπέζοποιοί (*Athen.* IV. p. 170). They may hitherto in the management of this business have made use, without fixed plan, of the assistance of others, by whose fault, perhaps, the murmuring of the Hellenists was occasioned.

Ver. 3. Accordingly (οὖν), as we, the apostles, can no longer undertake this business of distribution, *look ye out*, i.e. direct your attention to test and select, etc. — ἐπτά] the sacred number. — σοφίας] quite in the usual practical sense: *wisdom*, which determines the right agency in conformity with the recognised divine aim. With a view to this required condition of fulness of the Spirit and of wisdom, the men to be selected from the midst of the church were to be *attested*, i.e. were to have the corresponding testimony of the church in their favour. Comp. xvi. 2 and on Luke iv. 22; Dion. Hal. *Ant.* ii. 26. — οὗς καταστήσομεν ἐπὶ τῆς χρείας ταύτης] *whom we* (the apostles) *will appoint*¹ (when they are chosen) *over the business in*

¹ The opposite of καταστήσ. ἐπὶ τῆς χρ. (comp. 1 Macc. x. 37) is: μεταστήσασθαι ἀπὸ τῆς χρ., Polyb. iv. 87. 9; 1 Macc. xi. 63.

question (on ἐπί with the *genitive*, in the sense of official appointment over something, see Lobeck, *ad Phryn.* p. 474; Kühner, *ad Xen. Mem.* iii. 3. 2). This *officium*, ministration (see Wetstein and Schweighäuser, *Lex. Polyb.* p. 665), is just *that*, of which the distributing to the widows was an essential and indeed the chief part, namely, *the care of the poor* in the church, not merely as to its *Hellenistic* portion (Vitranga, *de Synag.* ii. 2. 5, Mosheim, Heinrichs, Kuinoel). The limitation to the latter would presuppose the existence of a special management of the poor already established for the Hebrew portion, without any indication of it in the text; nor is it supported by the Hellenic *names* of the persons chosen (ver. 5), as such names at that time were very common also among the Hebrews. Consequently the hypothesis, that pure *Hellenists* were appointed by the *impartiality* of the Hebrews (Rothe, de Wette, Thiersch, *Kirche im apost. Zeitalt.* p. 75), is entirely arbitrary; as also is the supposition of Gieseler (*Kirchengesch.* I. sec. 25, note 7), that three Hebrews and three Hellenists (and one proselyte) were appointed; although the chosen were doubtless *partly* Hebrews and *partly* Hellenists. — Observe, moreover, how the *right to elect* was regarded by the apostles as vested in the *church*, and the *election itself* was performed by the church, but the *appointment* and *consecration* were completed by the *apostles*; the requisite *qualifications*, moreover, of those to be elected are defined *by the apostles*.¹ From this first regular overseership of alms, the mode of appointment to which could not but regulate analogically the practice of the church, was gradually developed the *diaconate*, which subsequently underwent further elaboration (Phil. i. 1).² It remains an open question whether the overseers corre-

¹ Comp. Holtzm. *Judenth. u. Christenth.* p. 613 f.

² But the assumption that "the institution of the so-called deacons was originally one and the same with the presbyterate, and that only at a later period it ramified into the distinction between the presbyterate in the narrower sense and the diaconate" (Lange, *apost. Zeitalt.* II. p. 75, after J. H. Böhrer; comp. also Lechler, p. 306), is not to be proved by xi. 30. See *in loc.* Ritschl, *altkathol. K.* p. 355 ff., thinks it very probable that the authority of the Seven was the first shape of the office of presbyter afterwards emerging in Jerusalem. So also Holtzmann, *l.c.* p. 616. Similarly Weiss, *bibl. Theol.* p. 142, according to

sponded to the מִשְׁבֵּי of the synagogue¹ (Vitringa; on the other side Rhenfeld, see Wolf, *Curae*). — τῇ διακονίᾳ τοῦ λόγου] correlate contrasting with the διακονεῖν τραπέζαις in ver. 2.² The apostolic working was to be separated from the office of overseer; while, on the other hand, the latter was by no means to exclude other Christian work in the measure of existing gifts, as the very example of Stephen (vv. 8–10) shows; comp. on viii. 5.

Ver. 5. Παντὸς τοῦ πλήθους] “pulcher consensus cum obsequio,” Bengel. The aristocracy of the church was a μετ’ εὐδοξίας πλήθους ἀριστοκρατία, Plat. *Menex.* p. 238 D. — πίστεως] is not, with Wetstein, Kuinoel, and others, to be interpreted *honesty*, trustworthiness; for this qualification was obvious of itself, and is here no peculiar characteristic. But the prominent *Christian* element in the nature of Stephen was his being distinguished by *fulness of faith* (comp. xi. 24), on which account the church united in selecting him first. — Φίλιππον] At a later period he taught in Samaria, and baptized the chamberlain (viii. 5 ff.). Concerning his after life and labours (see, however, xxi. 8) there are only contradictory legends. — Νικόλαον] neither the founder of the Nicolaitans (as, after Iren. *Haer.* ii. 27, Epiph. *Haer.* 25, Calvin, Grotius, and Lightfoot assumed), nor the person from whom the Nicolaitans had borrowed their name in accordance with his alleged immoral principles (*Constitt. ap.* vi. 8. 3; Clem. Al.

whom the presbyters stepped into the place of the Seven and took upon them their duties. But the office of presbyter was still at that time vested in *the apostles themselves*; accordingly, the essential and necessary *difference* of the two functions was from the very first the regulative point of view. The presbyterate retained the oversight and guidance of the diaconate (Phil. i. 1); comp. also xi. 30; but the latter sprang, by reason of the emerging exigency, from the *former*, not the converse.

¹ As Leyrer, in Herzog’s *Encykl.* XV. p. 313, thinks. The ecclesiastical overseership arose out of the higher need and interest of the new present, but the synagoga office might serve as a model that offered itself historically. The requirements for the latter office pointed merely to “*well-known trustworthy*” men.

² Observe, however, that it is not said: τῇ διακονίᾳ τῆς προσευχῆς καὶ τοῦ λόγου, and therefore it is not to be inferred from our passage, with Ahrens (*Amt d. Schlüssel*, p. 37 f.), that by τῇ προσευχῇ a part of “the office of the keys” is meant. See, in opposition to this, Düsterdieck in the *Stud. u. Krit.* 1865, p. 762 f.

Strom. ii. p. 177, iii. p. 187; Thiersch wishes historically to combine the two traditions; see his *Kirche im apost. Zeitalt.* p. 251 f.; comp. generally, Lange, *apost. Zeitalt.* II. p. 526 ff., and Herzog in his *Encykl.* X. p. 338 f.), but otherwise historically quite unknown. *Νικολαιταί*, Rev. ii. 6, is an invented Greek name, equivalent to *κρατοῦντες τὴν διδαχὴν Βαλαάμ* (ver. 14), according to the derivation of נִבְּלָא, *perdidit populum*. See Ewald and Düsterdieck, *l.c.* Of the others mentioned nothing further is known. — *προσῆλυτον Ἀντιοχ.*] From this it may be inferred, with Heinsius, Gieseler, de Wette, Ewald, and others, that *only* Nicolas had been a proselyte, and all the rest were not; for otherwise we could not discern why Luke should have added such a special remark of so characteristic a kind only in the case of Nicolas. But that there was also a *proselyte* among those chosen, is an evidence of the *wisdom* of the choice. — *Ἀντιοχέα*] but who dwelt in Jerusalem. — The fact that Stephen is named at the *head* of the Seven finds its explanation in his distinguished qualities and historical significance. Comp. Peter at the head of the apostles. Chrysostom well remarks on ver. 8: καὶ ἐν τοῖς ἐπτά ἦν τις πρόκριτος καὶ τὰ πρωτεῖα εἶχεν εἰ γὰρ καὶ ἡ χειροτονία κοινή, ἀλλ' ὅμως οὗτος ἐπεσπάσατο χάριν πλείονα. Nor is it less historically appropriate that the *only proselyte* among the Seven is, in keeping with the Jewish character of the church, named *last*.

Ver. 6.¹ *And after they* (the apostles) *had prayed, they laid their hands on them.* — καὶ is the simple copula, whereupon the subject changes without carrying out the periodic construction (see Buttm. *neut. Gr.* p. 116 [E. T. 132]). It is otherwise in i. 24. The idea that the *overseers of the church* (comp. on xiii. 3) form the subject, to which Hoelemann is inclined, has this against it, that *at that time*, when the body of the *apostles* still stood at the head of the *first church*, no other presiding body was certainly as yet instituted. The diaconate was the *first* organization, called forth by the exigency that *in the first instance*

¹ See, on the imposition of hands, Bauer in the *Stud. u. Krit.* 1865, p. 343 ff.; Hoelemann in his *neue Bibelstud.* 1866, p. 282 ff., where also the earlier literature, p. 283, is noted.

arose.—*The imposition of hands* (סמיכת ידים, Vitranga, *Synag.* p. 836 ff.), as a symbol exhibiting the divine communication of power and grace, was employed from the time of Moses (Num. xxvii. 18; Deut. xxxiv. 9; Ewald, *Alterth.* p. 57 f.) as a special theocratic consecration to office. So also in the apostolic church, without, however, its already consummating admission to any sharply defined *order* (comp. 1 Tim. v. 22). The circumstance that the necessary gifts (comp. here vv. 3, 5) of the person in question were already known to exist (Ritschl, *althath. Kirche*, p. 387) does not exclude the *special* bestowal of official gifts, which was therein contemplated; seeing that elsewhere, even in the case of those who have the Spirit, there yet ensues a special and higher communication.—Observe, moreover, that here also (comp. viii. 17, xiii. 3) the imposition of hands occurs *after* prayer,¹ and therefore it was not a mere symbolic *accompaniment* of prayer,² without collative import, and perhaps only a “*ritus ordini et decoro congruens*” (Calvin). Certainly its efficacy depended only on God’s bestowal, but it was associated with the act representing this bestowal as the medium of the divine communication.

Ver. 7, attaching the train of thought by the simple *kai*, now describes *how, after the installing of the Seven, the cause of the gospel continued to prosper*. “*The word of God grew*”—it increased in diffusion (xii. 24, xix. 20), etc. Comp. the parable of the mustard-seed, Matt. xiii. 31, 32. How could the re-established and elevated love and harmony, sustained, in addition to the apostles, by upright men who were full of the Holy Spirit and of wisdom (ver. 3), fail to serve as the greatest recommendation of the new doctrine and church to the inhabitants of the capital, who had always before their eyes, in the case of their hierarchs, the curse of party spirit and sectarian hatred? Therefore—and what a significant step towards victory therein took place!—*a great multitude of the priests became obedient to the faith*, that is, they submitted themselves to the faith in Jesus as the Messiah, they became believers;

¹ Luke has not expressed himself in some such way as this: *καὶ ἐτιθέντες αὐτοῖς τὰς χεῖρας προσήζαντο*.

² This also in opposition to Weiss, *bibl. Theol.* p. 144.

comp. as to ὑπακοή πίστεως, on Rom. i. 5. The better portion of the so numerous (Ezra ii. 36 ff.) priestly class could not but, in the light of the Christian theocratic fellowship which was developing itself, recognise and feel all the more vividly the decay of the old hierarchy. Accordingly, both the weakly attested reading Ἰουδαίων, and the conjecture of Casaubon, approved by Beza: καὶ τῶν ἱερέων, *sc. τινές*, are to be entirely rejected; nor is even Elsner's view (which Heinsius anticipated, and Wolf and Kuinoel followed) to be adopted, viz. that by the ὄχλος τῶν ἱερ., the *sacerdotes ex plebe, plebeii sacerdotes*, חכמים עם הארץ, are meant in contradistinction to the theologically learned priests, חכמים תלמידי חכמים. The text itself is against this view; for it must at least have run: πολλοί τε ἱερεῖς τοῦ ὄχλου. Besides, such a distinction of priests is nowhere indicated in the N. T., and could not be presumed as known. Compare, as analogous to the statement of our passage, John xii. 42.

Vv. 8, 9. Yet there now came *an attack* from without, and that against that first-named distinguished overseer for the poor, *Stephen*, who became the πρωτομάρτυρ (*Const. ap. ii. 49. 2*). The new narrative is therefore not introduced *abruptly* (Schwanbeck). — χάριτος is, as in iv. 33, to be understood of the *divine grace*, not as Heinrichs, according to ii. 47, would have it taken: *gratia, quam apud permultos inierat*. This must have been definitely conveyed by an addition. — δυνάμεως] *power generally, heroism*; not specially: *miraculous power*, as the following ἐποίει τέρατα κ.τ.λ. expresses a special exercise of the generally characteristic χάρις and δύναμις. — *τινες τῶν ἐκ τῆς συναγωγῆς λεγ. Λιβερτ.*] *some of those who belonged to the so-called Libertine-synagogue*. The number of synagogues in Jerusalem was great, and is estimated by the Rabbins (*Megill. f. 73, 4; Ketuvoth f. 105, 1*) at the fanciful number 480 (*i.e. 4 × 10 × 12*). Chrysostom already correctly explains the Λιβερτῖνοι: οἱ Ῥωμαίων ἀπελεύθεροι. They are to be conceived as *Jews by birth, who, brought by the Romans (particularly under Pompey) as prisoners of war to Rome, were afterwards emancipated, and had returned home*. [Many also remained in Rome, where they had settled on the

other side of the Tiber ; Sueton. *Tiber.* 36 ; Tacit. *Ann.* ii. 85 ; Philo, *Leg. ad Cai.* p. 1014 C.] They and their descendants after them formed in Jerusalem a synagogue of their own, which was named after the class-designation which its originators and possessors brought with them from their Roman sojourn in exile, the *synagogue of the freedmen* (*libertinorum*). This, the *usual* explanation, for which, however, further historical proof cannot be adduced, is to be adhered to as correct, both on account of the purely Roman name, and because it involves no historical improbability. Grotius, Vitringa, Wolf, and others understand, as also included under it, *Italians*, who as freedmen had become converts to Judaism. But it is not at all known that such persons, and that in large numbers, were resident in Jerusalem. The Roman designation stands opposed to the view of Lightfoot, that they were *Palestinian freedmen*, who were in the service of Palestinian masters. Others (see particularly Gerdes in the *Miscell. Groning.* I. 3, p. 529 ff.) suppose that they were Jews, natives of *Libertum*, a (problematical) city or district in proconsular Africa. If there was a *Libertum* (Suidas : *Λιβερτῖνον ὄνομα ἔθνους*), the Jews from it, of whom no historical trace exists, were certainly not so numerous in Jerusalem as to form a separate synagogue of their own. Conjectures : *Λιβυστίνων*,¹ *Libyans* (Oecumenius, Lyra, Beza, ed. 1 and 2, Clericus, Gothofredus, Valckenaer), and *Λιβύνων τῶν κατὰ Κυρ.* (Schulthess, *de charism. Sp. St.* p. 162 ff.). — *καὶ Κυρ. καὶ Ἀλεξ.*] Likewise *two synagogal communities*. Calvin, Beza, Bengel, Heumann, and Klos (*Exam. emendatt. Valck. in N. T.* p. 48) were no doubt of opinion that by *ἐκ τῆς συναγωγῆς . . . καὶ Ἀσίας* there is meant only *one* synagogue, which was common to all those who are named. But against this may be urged, as regards *the words* of the passage, the circumstance that *τ. λεγομένης* only suits *Λιβερτίνων*, and as regards *matter of fact*, the great number of synagogues in Jerusalem, as well as the circumstance that of the *Libertini*, *Cyrenaeans*, etc., there was certainly far too large a body in Jerusalem to admit of them all forming

¹ See Wetstein, who even considers *Λιβιστ.* as another form (*inflexio*) of the name *Λιβυστ.* The Arm. already has *Libyorum*.

only one synagogue. In *Cyrene*, the capital of Upper Libya, the fourth part of the inhabitants consisted of Jews (Joseph. *Antt.* xiv. 7. 2, xvi. 6. 1; *c. Apion.* ii. 4); and in *Alexandria* two of the five parts into which the city was divided were inhabited by them (Joseph. *Antt.* xiv. 7. 2, xiv. 10. 1, xix. 5. 2; *Bell. Jud.* ii. 18. 7). Here was also the seat of Jewish-Greek learning, and it was natural that those removing to Jerusalem should bring with them in some measure this learning of the world without, and prosecute it there in their synagogue. Wieseler, p. 63, renders the first *καί* *and indeed*, so that the Cyrenaeans, Alexandrians, and those of Cilicia and Asia, would be designated as a mere *part* of the so-called Libertine synagogue. But how arbitrary, seeing that *καί* in the various other instances of its being used throughout the representation always expresses merely the simple *and*! The *Synagoga Alexandrinorum* is also mentioned in the Talmud (*Megill.* f. 73, 4). Winer and Ewald divide the whole into *two* communities: (1) *Κυρην.* and *Ἀλεξ.* joined with the Libertines; and (2) the synagogue formed of the Cilician and Asiatic Jews. But against this view the above reasons also militate, especially the *τῆς λεγομένης*, which only suits *Λιβερτίνων*. The grammatical objection against our view, that the article *τῶν* is not repeated before *Κυρην.* (and before *Ἀλεξ.*), is disposed of by the consideration, that those belonging to the three synagogues (the Libertine-synagogue, the Cyrenaeans, and the Alexandrians) are conceived together as *one hostile category* (see Krüger, *ad Xen. Anab.* ii. 1. 7; Sauppe and Kühner, *ad Xen. Mem.* i. 1. 19; Dissem, *ad Dem. de cor.* p. 373 f.); and the two following synagogal communities are then likewise conceived as such a unity, and represented by the *καὶ τῶν* prefixed (Vulg.: “*et eorum qui erant*”). We have thus in our passage *five* synagogues, to which the *τινές* belonged,—namely, three of Roman and African nationality, and two Asiatic. The two categories—the former three together, and the latter two together—are represented as the two synagogal circles, from which disputants emerged against Stephen. To the *Cilician* synagogue Saul doubtless belonged.—*Asia* is not to be taken otherwise than in ii. 9.—*συζητούντες*] *as disputants*, ix. 29. The *συζητεῖν* had

already begun with the rising up (*ἀνέστησαν*), Bernhardy, p. 477 f. Winer, p. 320 f. [E. T. 444].

Vv. 10, 11. The *σοφία* is to be explained, not of the Jewish learning, but of the *Christian wisdom* (Luke xxi. 15; and see on Eph. i. 8, 17), to which the Jewish learning of the opponents could not make any resistance. Comp. 1 Cor. i. 17 ff., ii. 6 ff. The *πνεῦμα* was the *πν. ἄγιον*,¹ with which he was filled, vv. 3, 5. — *ἐ]* *Dative of the instrument*. It refers, as respects sense, to *both* preceding nouns, but is grammatically determined according to the *latter*, Matthiae, p. 991. — *τότε]* *then*, namely, after they had availed nothing in open disputation against him. “Hic agnosce morem improborum; ubi veritate discedunt impares, ad mendacia confugiunt,” Erasmus, *Paraphr.* — *ὑπέβαλον]* *they instigated, secretly instructed*. Comp. Appian. i. 74, *ὑπεβλήθησαν κατήγοροι*. The Latin *subornarunt*, or, as the Vulg. has it, *submiserunt* (Suet. *Ner.* 28). — *ἀκκόαμεν κ.τ.λ.]* provisional summary statement of what these men asserted that they had heard as the essential contents of the utterances of Stephen in question. For their more precisely formulated literal statement, see vv. 13, 14.

Vv. 12–14. The assertion of these *ὑποβλητοί* (Joseph. *Bell.* v. 10. 4; Plut. *Tib. Gr.* 8) served to direct the public opinion against Stephen; but a legal process was requisite for his complete overthrow, and prudence required the consent of the people. Therefore they stirred up the people and the elders of the people and the scribes, etc. — *συνεκίνησαν]* they drew them into the movement with them, stirred up them also. Often in Plut., Polyb., etc. — *καὶ ἐπιστάντες]* as in iv. 1. The subject is still those hostile *τινές*. — *συνήρπ.]* they drew along with them, as in xix. 29. — *μάρτυρας ψευδεῖς]* Consequently, Stephen had *not* spoken *the same words*, which were then adduced by these witnesses, ver. 14, as heard from him. Now, namely, in presence of the Sanhedrim, it concerned them to bear witness to the blasphemy alleged to have been heard according to the real state of the facts, and in doing so those *ἄνδρες ὑποβλητοί* dealt as *false witnesses*. As formerly (Matt.

¹ But *τῷ ἁγίῳ* is not added; for “adversarii sentiebant *Spiritum* esse in Stephano; *Spiritum sanctum* in eo esse non sciebant,” Bengel.

xxvi. 61) a saying of *Jesus* (John ii. 19) was falsified in order to make Him appear as a rebel against the theocracy; so here also some expression of Stephen now unknown to us,—wherein the latter probably had pointed, and that in the spirit of Jesus Himself, to the reformatory influence of Christianity leading to the dissolution of the temple-worship and legal institutions, and the consummation of it by the Parousia, and had indeed, perhaps, quoted the prophecy of the Lord concerning the destruction of Jerusalem,—was so perverted, that Stephen now appears as herald of a revolution to be accomplished by Jesus, directed against the temple and against the law and the institutions of Moses.¹ Against the view of Krause (*Comment. in histor. atque orat. Steph.*, Gott. 1780), that an expression of *other*, more inconsiderate Christians was imputed to Stephen, may be urged not only the utter arbitrariness of such a supposition, but also the analogy of the procedure against Jesus, which very naturally presented itself to the enemies of Stephen as a precedent. Heinrichs (after Heumann and Morus) thinks that the *μάρτυρες* were in so far *ψευδεῖς*, as they had uttered an expression of Stephen *with an evil design*, in order to destroy him; so also Sepp, p. 17. But in that case they would not have been *false*, but only *malicious* witnesses; not a *ψεύδος*, but a bad motive would have been predominant. Baur also and Zeller maintain the essential correctness of the assertion, and consequently the incorrectness of the narrative, in so far as it speaks of *false* witnesses. But an antagonism to the law, such as is ascribed by the latter to Stephen, would lack all internal basis and presupposition in the case of a believing Israelite full of wisdom and of the Holy Spirit (comp. Baumgarten, p. 125); as regards its true amount, it can only be conceived as

¹ Comp. Weiss, *bibl. Theol.* p. 148. But that Stephen, as Reuss thinks (in Herzog's *Encykl.* XV. p. 73), preached something which the apostles had not previously taught, is all the more uncertain an assumption, seeing that already in the sayings of Jesus Himself sufficient materials for the purpose were given. Comp. e.g. John iv. 21 ff., the sayings of Jesus concerning the Sabbath, concerning the Levitical purifications, concerning the *πλήρωσις* of the law, concerning the destruction of Jerusalem, and the Parousia, etc. But Stephen (*ὁ τῷ πνύματι ζῶν*, *Constitt. ap.* viii. 46. 9) may have expressed himself in a more threatening and incisive manner than others, and thereby have directed the persecution *to himself*. In so far he was certainly the forerunner of *Paul*.

analogous to the subsequent procedure of Paul, which, as in xviii. 13, xxi. 21, was misrepresented with similar perversity; nor does the defensive address, vii. 44-53, lead further. Nevertheless, Rauch in the *Stud. u. Krit.* 1857, p. 356, has maintained that Stephen actually made the assertion adduced by the witnesses, ver. 14, and that these were only *false* witnesses, in so far as they had not *themselves heard* this expression from the mouth of Stephen, which yet was the purport of their statement. This is at variance with the entire design and representation (see particularly ver. 11). And the utterance itself, as the witnesses professed to have heard it, would, at any rate, even if used as a veil for a higher meaning, be framed after a manner so alien to Israelite piety and so unwise, that it could not be attributed at all to Stephen, full as he was of the Spirit. Oecumenius has correctly stated the matter: ἐπειδὴ ἅλλως μὲν ἤκουσαν, ἅλλως δὲ νῦν αὐτοὶ προυχώρουν, εἰκότως καὶ ψευδομάρτυρες ἀναγράφονται. — τοῦ τόπου τοῦ ἁγίου] the *holy place* κατ' ἐξοχήν is *the temple*, 3 Macc. ii. 14. — Ver. 14. ὁ Ναζωρ. οὗτος] is not to be considered as part of the utterance of Stephen, but as proceeding from the standpoint of the false witnesses who so designate Jesus *contemptuously*, and blended by them with the words of Stephen. And not only is ὁ Ναζωρ. an expression of *contempt*, but also οὗτος (vii. 40, xix. 26; Luke xv. 30; Ast, *Lex. Plat.* II. p. 494; Dissen, *ad Pind. Nem.* ix. 29, p. 492): *Jesus, this Nazarene!* — τὸν τόπον τοῦτον] The false witnesses represent the matter, as if Stephen had thus spoken *pointing to the temple*.

Ver. 15. All the Sanhedrists¹ saw the countenance of Stephen *angelically glorified*; a superhuman, angel-like δόξα became externally visible to them on it. So *Luke* has conceived and represented it with simple definiteness; so the serene calm which astonished even the Sanhedrists, and the holy joyfulness which was reflected from the heart of the martyr in his countenance, have been glorified by the symbolism of Christian legend. But it would be arbitrary, with Kuinoel (comp. Grotius and Heinrichs), to rationalize the meaning of εἶδον . . .

¹ ἀπέναντις εἰς αὐτόν: "usitatum est in judiciis oculos in reum convertere, quum expectatur ejus defensio," Calvin.

ἀγγέλου to this effect: "Os animi tranquillitatem summam referebat, adeo ut eum intuentibus reverentiam injiceret;" according to which the expression would have to be referred, with Neander and de Wette, to a poetically symbolical *description*, which does not correspond with the otherwise simple style of the narrative. The phenomenon was certainly "an extraordinary operation of the Spirit of Jesus" (Baumgarten, p. 130); but the *form* of it is added by tradition, which betrays the point of view of the miraculous also by the πάντες. The parallel adduced afresh by Olshausen (2 Sam. xiv. 17) is utterly unsuitable, because there the comparison to an angel relates to *wisdom*, and not to anything external. Nor is the analogy of the δόξα in the face of Moses (2 Cor. iii. 7) suitable, on account of the characteristic πρόσωπ. ἀγγέλου. For *Rabbinical* analogies, see Schoettgen and Wetstein.

CHAPTER VII.

VER. 1. *ἄρα* is wanting in A B C \aleph , min. Vulg. Cant. Germ. Bed. Deleted by Lachm. But if not genuine, it would hardly have been added, as it was so little necessary for the sense that, on the contrary, the question expressed in a shorter and more precise form appears to be more suitable to the standpoint and the temper of the high priest. — Ver. 3. *τὴν γῆν*] The article is wanting in Elz. Scholz, against far preponderant attestation. A copyist's error. Restored by Griesb. Lachm. Tisch. Born. — Ver. 5. *αὐτῷ δοῦναι*] *δοῦναι αὐτῷ* is decidedly attested; so Lachm. Tisch. Born. — Ver. 7. *δουλεύσωσι*] Tisch. reads *δουλεύσουσιν*, in accordance, no doubt, with A C D, vss. Ir., but it is a mechanical repetition from ver. 6. — Ver. 11. *τὴν γῆν Αἰγύπτου*] A B C D* (which has *ἐφ' ὅλης τῆς Αἰγ.*) \aleph , 81, vss. have *τὴν Αἴγυπτον*. Recommended by Griesb. and adopted by Lachm. But how easily might *PHN* be passed over after *THN*! and then the change *Αἴγυπτον* became necessary. — Ver. 12. Instead of *σῖτα*, *σιτία* is to be received, with Lachm. Tisch. Born.¹ — *ἐν Αἰγύπτῳ*] Lachm. Tisch. read *εἰς Αἴγυπτον*, following A B C E \aleph , 40. *ἐν Αἰγ.* is an explanatory supplement to *ὄντα*. — Ver. 14. After *συγγέν.* Elz. has *αὐτοῦ*, in opposition to witnesses of some importance (also \aleph), although it is defended by Born. A prevalent addition. — Ver. 15. *δέ*] A C E \aleph , 15, 18, vss. have *καὶ κατέβη*, which Griesb. has recommended, Rinck preferred, and Lachm. and Tisch. have adopted. D, 40, Syr. p. Cant. have no conjunction at all; so Born., but from the LXX. Deut. x. 22; *καὶ κατ.* is to be preferred as best attested. — Ver. 16. *ῥ*] Elz. reads *ὅ*, against decisive testimony. Mistaking the attraction. — *τοῦ συχέμ*] Lachm. reads *τοῦ ἐν Σ.*, according to A E \aleph ** min. Copt. Syr. p. Tol. B C \aleph * min. Sahid. Arm. have merely *ἐν Σ.* An alteration, because this *συχέμ* was apprehended, like the preceding, as the name of a town, and the parallel with Gen. xxxiii. 19 was not recognised. — Ver. 17. *ὠμολόγησεν*] So Tisch.

¹ How often *σιτίον* is exchanged in mss. with *σίτος* and *σίτον*, may be seen in Frotscher, *ad Hier.* iii. 11; Heind. *ad Plat. Phaed.* p. 64 D; Krüger, *ad Xen. Anab.* vii. 1. 33.

Lachm. But Elz. and Scholz have ᾠμοσεν, against A B C \aleph , 15, 36, and some vss. A more precisely defining gloss from the LXX., instead of which D E have ἐπηγγείλατο (so Born.). — Ver. 18. After ἑτερος Lachm. has ἐπ' Αἴγυπτον, according to A B C \aleph , min. and several vss. An exegetical addition from the LXX. — Ver. 20. After πατρός Elz. has αὐτοῦ. See on ver. 14. — Ver. 21. ἐκτεθέντα δὲ αὐτόν] Lachm. Born. read ἐκτεθέντος δὲ αὐτοῦ, according to A B C D \aleph , min. A correction in point of style. — Ver. 22. πάση σοφίᾳ] A C E \aleph , vss. Or. (twice) Bas. Theodoret have ἐν πάσῃ σοφ. So Tisch. D* has πᾶσαν τὴν σοφίαν. So Born. Interpretations of the *Recepta*, in favour of which is also the reading πάσης σοφίας in B, which is a copyist's error. — ἐν before ἔργ. (Elz. Scholz) is as decidedly condemned by external testimonies as the αὐτοῦ after ἔργοις, omitted in Elz., is attested. — Ver. 26. συνήλασεν] B C D \aleph , min. and some vss. have συνήλλασεν or συνήλλασεν. Valck. has preferred the former, Griesb. recommended the latter, and Lachm. Born. (comp. also Fritzsche, *de conform. Lachm.* p. 31) adopted it. Gloss on the margin for the explanation of the original συνήλασεν . . . εἰς εἰρήνην. On its reception into the text, the εἰς εἰρ., separated from συνήλ. by αὐτοῦς, was retained. — Ver. 27. ἐφ' ἡμῶν] A B C H \aleph , min. Theophyl. have ἐφ' ἡμῶν. So Tisch. and Lachm. From LXX. Ex. ii. 14. — Ver. 30. κυρίου] is to be deleted, with Lachm. and Tisch., following A B C \aleph , Copt. Sahid. Vulg. A current addition to ἄγγελος generally, and here specially occasioned by the LXX. Ex. iii. 2. — Instead of φλογὶ πυρός, Tisch. has πυρὶ φλογός, after A C E, min. Syr. Vulg. The reading similarly varies in the LXX., and as the witnesses at our passage are divided, we cannot come to any decision. — Ver. 31. ἐθαύμαζε] So Griesb. Scholz, Tisch. Born. But Elz. and Lachm. have ἐθαύμασεν. Both have considerable attestation. But the suitableness of the relative imperfect was, as often elsewhere, not duly apprehended. — After κυρίου Elz. Scholz have πρὸς αὐτόν, which, however, Lachm. and Tisch. have deleted, following A B \aleph , min. Copt. Arm. Syr. p. An exegetical amplification, instead of which D, after καταν., continues by: ὁ κύρ. εἶπεν αὐτῷ λέγων. — Ver. 32. Lachmann's reading: ὁ θεὸς Ἀβραάμ κ. Ἰσαάκ κ. Ἰακώβ (so also Tisch.), has indeed considerable attestation, but it is an adaptation to iii. 13. — Ver. 33. ἐν ᾧ] Lachm. Tisch. read ἐφ' ᾧ, which is to be preferred on account of preponderant attestation by A B C D** (D* has οὗ, so Born.) \aleph ; ἐν ᾧ is from the LXX. — Ver. 34. ἀποστείλω] Lachm. Tisch. Born. read ἀποστείλω, which is so decidedly attested by A B C D, Chrys., and by the transcriber's error ἀποστίλω in E and \aleph , that it cannot be considered as an alteration after the LXX. Ex

iii. 10. The *Recepta* is a mistaken emendation. — Ver. 35. Instead of ἀπέστειλεν, ἀπέσταλκεν is to be read, with Lachm. Tisch. Born., according to decisive evidence. — ἐν χειρί] Lachm. Tisch. Born. read σὺν χειρί, which is so decidedly attested, and might so easily give place to the current ἐν χειρί, that it must be preferred. — Ver. 36. γῆ] Lachm. reads τῆ, according to B C, min. Sahid. Cant. A transcriber's error. The originality of γῆ is supported also by the Αἰγύπτου (instead of Αἰγύπτω) adopted by Elz. and Born. after D, which, however, has preponderating testimony against it. — Ver. 37. After Θεός Elz. has ὑμῶν, against decisive testimony. κύριος and αὐτοῦ ἀκούσεσθε are also to be rejected (Lachm. and Tisch. have deleted both), as important authorities are against them, and as their insertion after the LXX. and iii. 22 is more natural than their omission. — Ver. 39. ταῖς καρδ.] Lachm. reads ἐν ταῖς καρδ., according to A B C \aleph . This is evidently an explanatory reading. On the other hand, τῇ καρδίᾳ (in H, min. and some vss. Chrys. Oec. Theoph.), preferred by Rinck and Tisch., would unhesitatingly be declared genuine, were it not that almost all the uncials and vss. support the plural. — Ver. 43. ὑμῶν] is wanting in B D, min. vss. Or. Ir. Philast. Rightly erased by Lachm. and Tisch. From the LXX. — 'Ρεφάν] a great variety in the orthography. Lachm. and Tisch. have 'Ρεφάν, according to A C E. But Elz. Scholz have 'Ρεμφάν; Born. 'Ρεμφάμ (D, Vulg. Ir.); B has 'Ρομφᾶ; \aleph^* , 'Ρομφᾶν; \aleph^{**} , 'Ραιφᾶν. — Ver. 44. The usual ἐν before τοῖς, which Lachm. and Tisch. have deleted (after A B C D \aleph^{**} H \aleph , min. Chrys. and some vss.), is an explanatory addition. — Ver. 46. Θεῶ] B D H \aleph^* , Cant. have οἷον. Adopted by Lachm. and Born. But in accordance with ver. 48 it appeared contradictory to the idea of Stephen, to designate the temple as the dwelling of God; and hence the alteration. — Ver. 48. After χειροπ. Elz. has ναοῖς, against A B C D E \aleph , min. and most vss. An exegetical addition. Comp. xvii. 24. — Ver. 51. τῇ καρδίᾳ] Lachm. and Born. read καρδίαις. But the plural, which is found partly with and partly without the article in A C D \aleph , min. and several vss. Chrys. Jer., was occasioned by the plural of the subject. B has καρδίας, which, without being a transcriber's error (in opposition to Buttm. *neutest Gr.* p. 148 [E. T. 170]), may be either singular or plural, and therefore is of no weight for either reading. — Ver. 52. γεγένησθε] The reading 'γένεσθε in Lachm. Tisch. Born. is decidedly attested, and therefore to be adopted.

Ver. 1. The high priest interrupts the silent gazing of the Sanhedrists on Stephen, as he stood with glorified countenance,

and demands of him an explanation of the charge just brought against him.—*Is then this* (which the witnesses have just asserted) *so?* With *εἰ* (see on i. 6; Luke xiii. 23) the question in the mouth of the high priest has something *ensnaring* about it. On the *ἄρα*, used with interrogative particles as referring to the circumstances of the case (here : of the discussion), see Klotz, *ad Devar.* p. 177; Nägelsb. on the *Iliad*, p. 11, ed. 3.

Vv. 2-53. *On the speech of Stephen*, see Krause, *Comm. in hist. et orat. Steph.*, Gott. 1786; Baur, *de orat. hab. a Steph. consilio*, Tub. 1829, and his *Paulus*, p. 42 ff.; Luger, *üb. Zweck, Inhalt u. Eigenthümlichk. der Rede des Steph.*, Lübeck 1838; Lange in the *Stud. u. Krit.* 1836, p. 725 ff., and *apost. Zeitalt.* II. p. 84 ff.; Thiersch, *de Stephani orat.*, Marb. 1849. Comp. his *Kirche im apost. Zeitalt.* p. 85 ff.; Rauch in the *Stud. u. Krit.* 1857, p. 352 ff.; F. Nitzsch in the same, 1860, p. 479 ff.; Senn in the *Evang. Zeitschr. f. Prot. u. Kirche*, 1859, p. 311 ff. —This speech bears in its contents and tone the impress of its being *original*. For the long and somewhat prolix historical narrative, vv. 2-47, in which the rhetorical character remains so much in the background, and even the apologetic element is discernible throughout only indirectly, cannot—so peculiar and apparently even irrelevant to the situation is much of its contents¹—be merely put into the mouth of Stephen, but must in its characteristic nature and course have come from his own mouth. If it were sketched after mere tradition or acquired information, or from a quite independent ideal point of view, then either the historical part would be placed in more direct relation to the points of the charge and brought into rhetorical relief, or the whole plan would shape itself otherwise in keeping with the question put in ver. 1; the striking power and boldness of speech, which only break forth in the smallest portion (vv. 48-53), would be more diffused over the whole, and the historical mistakes—which have nothing surprising in them in the case of a discourse delivered on the spur of the moment—would hardly occur.—But *how is the authentic reproduction of the discourse*, which must in the main be

¹ Comp. Calvin : “Stephani responsio prima specie absurda et inepta videri posset.”

assumed, *to be explained*? Certainly not by supposing that the whole was, either in its main points (Krause, Heinrichs) or even verbally (Kuinoel), taken down in the place of meeting by some person unknown (Riehm, *de fontib. Act. ap.* p. 195 f., conjectures: by *Saul*). It is extremely arbitrary to carry back such shorthand-writing to the public life of those times. The most direct solution would no doubt be given, if we could assume notes of the speech made by the speaker himself, and preserved. But as this is not here to be thought of, in accordance with the whole spirit of the apostolic age and with vi. 12, it only remains as the most natural expedient: *to consider the active memory of an ear-witness, or even several, vividly on the stretch, and quickened even by the purpose of placing it on record, as the authentic source*; so that, immediately after the tragical termination of the judicial procedure, what was heard with the deepest sympathy and eagerness was noted down from fresh recollection, and afterwards the record was spread abroad by copies, and was in its substantial tenor adopted by Luke. The purely historical character of the contents, and the steady chronological course of the greater part of the speech, remove any improbability of its being with sufficient faithfulness taken up by the memory. As regards the *person* of the reporter, no definite conjectures are to be ventured on (Olshausen, *e.g.*, refers to vi. 7; Luger and Baumgarten, to the intervention of *Saul*); and only this much is to be assumed as probable, that he was no hostile listener, but a *Christian* (perhaps a *secret* Christian in the Sanhedrim itself),—a view favoured by the diffusion, which we must assume, of the record, and more especially by the circumstance, that vv. 54–60 forms one whole with the reproduction of the speech interrupted at ver. 53, and has doubtless proceeded from the same authentic source. With this view even the *historical errors* in the speech do not conflict; with regard to which, however,—especially as they are based in part on traditions not found in the O. T.,—it must remain undetermined how far they are attributable to the speaker himself or to the reporter. At all events, these historical mistakes of the speech form a strong proof in what an unaltered form, with

respect to its historical data, the speech has been preserved from the time of its issuing from the hands that first noted it down.—From this view it is likewise evident in what sense we are to understand its *originality*, namely, not as throughout a verbal reproduction, but as correct *in substance*, and *verbal only so far, as*—setting aside the literary share, not to be more precisely determined, which Luke himself had in putting it into its present shape—it was possible and natural for an intentional exertion of the memory to retain not only the style and tone of the discourse on the whole, but also in many particulars the verbal expression. Definitions of a more precise character cannot psychologically be given. According to Baur and Zeller the speech is a later composition, “at the foundation of which, historically considered, there is hardly more than an indefinite recollection of the general contents of what was said by Stephen, and perhaps even only of his principles and mode of thought;” the exact recollection of the speech and its preservation are inconceivable; the artificial plan, closely accordant with its theme, betrays a premeditated elaboration; the author of the Acts unfolds in it his own view of the relation of the Jews to Christianity; the discussion before the Sanhedrim itself is historically improbable, etc.; Stephen is “the Jerusalem type of the Apostle of the Gentiles.” See in opposition to Baur, Schneckenburger in the *Stud. u. Krit.* 1855, p. 527 ff. Bruno Bauer has gone to the extreme of frivolous criticism: “The speech is fabricated, as is the whole framework of circumstances in which it occurs, and the fate of Stephen.”

Interpreters, moreover, are much divided in their views concerning *the relation of the contents to the points of complaint contained in vi. 13, 14*. Among the older interpreters—the most of whom, such as Augustine, Beza, and Calvin, have recourse to merely incidental references, without any attempt to enter into and grasp the unity of the speech—the opinion of Grotius is to be noted: that Stephen wished indirectly, in a historical way, to show that the favour of God is not bound to any place, and that the Jews had no advantage over those who were not Jews, in order thereby to justify his prediction concerning the destruction of the temple and the call of the

Gentiles.¹ But the very supposition, that the teaching of the call of the Gentiles was the one point of accusation against Stephen, is arbitrary; and the historical proofs adduced would have been very ill chosen by him, seeing that in his review of history it is always this very Jewish people that appears as distinguished by God. The error, so often committed, of inserting between the lines the main thoughts as indirectly indicated, vitiates the opinion of Heinrichs, who makes Stephen give a defence of his conversion to Christ as the true Messiah expected by the fathers; as well as the view of Kuinoel, that Stephen wished to prove that the Mosaic ceremonial institutions, although they were divine, yet did not make a man acceptable to God; that, on the contrary, without a moral conversion of the people, the destruction of the temple was to be expected. Olshausen stands in a closer and more direct relation to the matter, when he holds that *Stephen narrates the history of the O. T. so much at length, just to show the Jews that he believed in it, and thus to induce them, through their love for the national history, to listen with calm attention. The nature of the history itself fitted it to form a mirror to his hearers, and particularly to bring home to their minds the circumstance that the Jewish people, in all stages of their development and of the divine revelation, had resisted the Spirit of God, and that, consequently, it was not astonishing that they should now show themselves once more disobedient.* Yet Olshausen himself does not profess to look upon this reference of the speech as "with definite purpose aimed at." In a more exact and thorough manner, Baur, whom Zeller in substance follows, has laid down as the leading thought: "*Great and extraordinary as were the benefits which God from the beginning imparted to the people, equally ungrateful in return and antagonistic to the divine designs was from the first the disposition of that people.*" Comp. already Bengel: "*Vos autem semper mali fuistis,*" etc. In this case, however, as Zeller thinks, there is brought into chief prominence the *reference to the temple in respect to the charges raised, and that in such a way that the very building of the*

¹ Comp. Schneckenburger, p. 184, who considers the speech, as respects the chief object aimed at, as a preparation for xxviii. 25 ff.

temple itself was meant to be presented as a proof of the *perversity* of the people,—a point of view which is foreign to Stephen, and arbitrarily forced on his words, as it would indeed in itself be unholy and impious (2 Sam. vii. 13 ; 1 Kings v. 5, vi. 12 ; 1 Chron. xviii. 12) ; comp. on vv. 49, 50. With reason, Luger (who yet goes too far in the references of details), Thiersch, Baumgarten, and F. Nitzsch have adhered to the *historical* standpoint given in vi. 13, 14, and kept strictly in view the *apologetic* aim of the speech (comp. also de Wette) ; along with which, however, Thiersch and Baumgarten not without manifold caprice exaggerate, in the histories brought forward by Stephen, the *typical* reference and allegorical application of them (by which they were to serve as a mirror to the present) as designed by him,¹ as is also done in the *Erlang. Zeitschr.* 1859, p. 311 ff. Rauch is of opinion that the speech is directed against the *meritoriousness of the temple-worship and of the works of the law*, inasmuch as it lays stress, on the contrary, upon *God's free and unmerited grace and*

¹ Thus, for example, according to Thiersch, even in the very command of God to Abraham to migrate, ver. 2 ff., there is assumed to be involved the application : "To us also, to whom God in Christ has appeared, there has been a command to go out from our kindred." In ver. 7, Stephen, it is affirmed, wishes to indicate : So will the race of oppressors, before whom he stood, end like Pharaoh and his host, and the liberated church will then celebrate its new independent worship. In the envy of Joseph's brethren, etc. (ver. 9 ff.), it is indicated that Christ also was from envy delivered up to the Gentiles, and for that God had destined Him to be a Saviour and King of the Gentiles. The famine (ver. 11) signifies the affliction and spiritual famine of the hostile Jews, who, however, would at length (ver. 13), after the conversion of the Gentiles, acknowledge Him whom they had rejected. Moses' birth at the period of the severest oppression, points to the birth of Christ at the period of the census. Moses' second appearance points to the (in the N. T. not elsewhere occurring) second appearance of Christ, which would have as its consequence the restoration of the Jews. Aaron is the type of the high priest in the judgment-hall, etc.—According to Luger, the speech has the three main thoughts : (1) That the law is not a thing rounded off in itself, but something added to the promise, and bearing even in itself a new promise ; (2) That the temple is not exclusively the holy place, but only stands in the rank of holy places, by which a perfecting of the temple is prefigured ; (3) That from the rejection of Jesus no argument can be derived against him (Stephen), as, indeed, the ambassadors of God in all stages of revelation had been reviled. These three main thoughts are not treated one *after* the other, but one *within* the other, on the thread of sacred history ; hence the form of repetition very often occurs in the recital (vv. 4, 5, 7, 13, 14, 18, 26, etc.).

election (a similar view was already held by Calvin); but to this there remains the decisive counter-argument, that the assumed *point* (the non-meritorious nature of grace and election) is not at all expressly brought out by Stephen or subjected to more special discussion. Moreover, Rauch starts from the supposition that the assertion of the witnesses in vi. 14 was *true* (see, against this, on vi. 13), inasmuch as Stephen had actually said what was adduced at vi. 14.—But if the assertion in vi. 14 is not adduced otherwise than as really *false* testimony, then it is also certain that the speaker must have the design of *exposing the groundlessness of the charges brought against him, and the true reason for which he was persecuted*. And the latter was to the martyr the chief point, so that his *defence* throughout does not keep the apologetic line, but has an *offensive* character (comp. the appropriate remarks of F. Nitzsch), at first indirectly and calmly, and then directly and vehemently; the proof that the whole blame lay on the side of his judges, was to him the chief point even for his own justification. Accordingly, the proper *theme* is to be found in vv. 51, 52, and the contents and course of the speech may be indicated somewhat as follows: *I stand here accused and persecuted, not because I am a blasphemer of the law and of the temple, but in consequence of that spirit of resistance to God and His messengers, which YOU, according to the testimony of history, have received from your fathers and continue to exhibit*. Thus, it is not *my* fault, but *your* fault. To carry out this view more in detail, Stephen (1) first of all lets *history* speak, and that with all the calmness and circumstantiality by which he might still have won the assembly to reflection.¹ He commences with the divine guidance of the *common ancestor*, and comes to the *patriarchs*; but even in their case that refractoriness was apparent through the envy toward *Joseph*, who yet was destined to be the deliverer of the

¹ The more fully, and without confining himself to what was directly necessary for his aim, Stephen expatiates in his historical representation, the more might he, on account of the national love for the sacred history, and in accordance with O. T. examples (Ex. xx. 5 ff.; Deut. xxiii. 2 ff.), expect the eager and concentrated interest of his hearers, and perhaps even hope for a calming and clearing of their judgment.

family. But, at special length, in accordance with the aim of his defence, he is obliged to dwell upon *Moses*, in whose history, very specially and repeatedly, that ungodly resistance and rejection appeared (ver. 27 f., ver. 39 ff.), although he was the mediator of God for the deliverance of His people, the type of the Messiah, and the receiver of the living oracles of the law. Stephen then passes from the tabernacle to the temple prayed for by David and built by Solomon (ver. 44 ff.). But hardly has he in this case indicated the mode of regarding it at variance with the prophet Isaiah, which was fostered by the priests and the hierarchy (vv. 48-50), than (2) there now breaks forth a *most direct attack*, no longer to be restrained, upon his hostile judges (ver. 51 ff.), and that with a bold reproach, the thought of which had already sufficiently glanced out from the previous historical representation, and now receives merely its most unveiled expression.¹ This sudden outbreak, as with the zeal of an ancient prophet, makes the unrighteous judges angry; whereupon Stephen breaks off in the mid-current of his speech,² and is silent, while, gazing steadfastly heavenwards to the glory of God, he commits his cause to Him whom he sees standing at the right hand of God.

Very different judgments have been formed concerning the value of the speech, according as its relation to its apologetic task has been recognised and appreciated. Even Erasmus (*ad* ver. 51) gave it as his opinion, that there were many things in it "*quae non ita multum pertinere videantur ad id quod instituit.*" He, in saying so, points to the interruption after ver. 53. Recently Schwanbeck, p. 251, has scornfully condemned it as "a compendium of Jewish history forced into adaptation to a rhetorical purpose, replete with the most trifling controversies which Jewish scholasticism ever invented." Baur,

¹ We may not ask wherefore Stephen has not carried the history farther than to the time of Solomon. Vv. 51, 52 include in themselves the whole tragic summary of the later history.

² What Stephen would still have said or left unsaid, if he had spoken further, cannot be ascertained. But the speech is *broken off*; with ver. 53 he had just entered on a new stream of reproaches. And certainly he would still have added a prophetic threatening of *punishment*, as well as possibly, also, the summons to *repentance*.

on the other hand, has with justice acknowledged the aptness, strikingness, and profound pertinence of the discourse, as opposed to the hostile accusations,—a praise which, doubtless, is intended merely for the alleged later composer. Ewald correctly characterizes the speech as complete in its kind; and F. Nitzsch has thoroughly and clearly done justice to its merits. It is peculiarly important as the only detailed speech which has been preserved from one not an apostle, and in this respect also it is a “documentum Spiritus pretiosum,” Bengel.

As regards the *language* in which Stephen spoke, even if he were a Hellenist (which must be left undecided), this forms no reason why he should not, as a Jew, have spoken in *Hebrew* before the supreme council. Nor does the partial dependence on the LXX. justify us in inferring that the speech was delivered in *Greek*; it is sufficient to set down this phenomenon to the account of the Greek translation of what was spoken in Hebrew, whether the source from which Luke drew was still Hebrew or already Greek.

Vv. 2, 3. *Brethren and* respectively (καί) *fathers*. The former (*kinsmen*, אֲחֵי) refers to *all present*; the latter (comp. the Latin *Patres* and the Hebrew אֲבוֹת in respectful address to kings, priests, prophets, and teachers; Lightfoot, *ad Marc.* p. 654), to the *Sanhedrists exclusively*. Comp. xxii. 1. — ὁ Θεὸς τῆς δόξης] *God, who has the glory*. And this δόξα (דְּבָרָא), as it stands in significant relation to ὡφθῆναι, must be understood as *outward majesty*, the *brightness* in which Jehovah, as the only true God, visibly manifests Himself. Comp. ver. 55; Ex. xxiv. 16; Isa. vi. 3; Ps. xxiv. 7, xxix. 3; and on 1 Cor. ii. 8. — Haran, חֲרָן, LXX. Χαρράν, with the Greeks (Herodian. iv. 13. 7; Ptol. v. 18; Strab. xvi. 1, p. 747) and Romans (“miserando funere *Crassus* Assyrias Latio maculavit sanguine *Carrhas*,” Lucan. i. 104; comp. Dio Cass. xl. 25; Ammian. Marc. xxiii. 3) *Κάρραι* and *Carrhae*, was a very ancient city in northern Mesopotamia. See Mannert, *Geogr.* V. 2, p. 280 ff.; Ritter, *Erdk.* XI. 291 ff. The theophany here meant is most distinctly indicated by ver. 3 as that narrated in Gen. xii. 1. But this occurred when Abraham had already departed from Ur to Haran (Gen. xi. 31); accordingly not: πρὶν ἢ κατοί-

κῆσαι αὐτὸν ἐν Χαρράν. This discrepancy¹ is not to be set at rest by the usual assumption that Stephen here follows a tradition probably derived from Gen. xv. 7, comp. Neh. ix. 7 (Philo, *de Abr.* II. pp. 11, 16, ed. Mang.; Joseph. *Antt.* i. 7. 1; see Krause, *l.c.* p. 11), that Abraham had already had a divine vision at Ur, to which Stephen refers, while in Gen. xii. there is recorded that which afterwards happened at Haran. For the verbal quotation, ver. 3, admits of no other historical reference than to Gen. xii. 1. Stephen has thus, according to the text, *erroneously* (speaking off-hand in the hurry of the moment, how easily might he do so!) transferred the theophany that happened to Abraham at *Haran* to an earlier period, that of his abode in *Ur*, full of the thought that God even in the earliest times undertook the guidance of the people afterwards so refractory! This is simply to be admitted (Grotius: "Spiritus sanctus apostolos et evangelistas confirmavit in doctrina evangelica; in ceteris rebus, si Hieronymo credimus, ut hominibus, reliquit quae sunt hominum"), and not to be evaded by having recourse (see Luger after Beza, Calvin, and others) to an anticipation in Gen. xi. 31, according to which the vision contained in xii. 1 is supposed to have *preceded* the departure from Ur; or, by what professes to be a more profound entering into the meaning, to the arbitrary assumption "that Abraham took an independent share in the transmigration of the children of Terah from Ur to Haran" (Baumgarten, p. 134), to which primordial hidden beginning of the call of Abraham the speaker goes back. — ἐν τῇ Μεσοποτ.] for the land of *Ur* (אֹר כְּשָׁרִים, Gen. xi. 28) was situated in northern Mesopotamia, which the Chaldeans inhabited; but is not to be identified with that Ur, which Ammianus Marc. xxv. 8 mentions as *castellum Persicum*, whose situation must be conceived as farther south than Haran. See, after Tuch and Knobel on Genesis, Arnold in Herzog's *Encykl.* XVI. p. 735. — πρὶν ἧ]

¹ Ewald explains the many deviations in this speech from the ordinary Pentateuch, by the supposition that the speaker followed a later text-book, then much used in the schools of learning, which had contained such peculiarities. This is possible, but cannot be otherwise shown to be the case; nor can it be shown how the deviations came into the supposed text-book.

see on Matt. i. 18. — ἦν ἄν σοι δείξω] *quamcunque tibi monstravero*. “Non norat Abram, quae terra foret,” Heb. xi. 8, Bengel.

Ver. 4. Τότε] *after he had received this command*. — μετὰ τὸ ἀποθανεῖν τὸν πατέρα αὐτοῦ] Abraham was born to his father Terah when he was 70 years of age (Gen. xi. 26); and the whole life of Terah amounted to 205 years (Gen. xi. 32). Now, as Abraham was 75 years old when he went from Haran (Gen. xii. 4; Joseph. *Antt.* i. 7. 1), it follows that *Terah, after this departure of his son, lived 60 years*. Once more, therefore, we encounter a deviation from the biblical narrative, which is found also in Philo, *de migr. Abr.* p. 415, and hence probably rests on a tradition, which arose for the credit of the filial piety of Abraham, who had not migrated before his father's death. The circumstance that the death of Terah is narrated at Gen. xi. 32 (proleptically, comp. xii. 4) before the migration, does not alter the state of matters historically, and cannot, with an inviolable belief in inspiration, at all justify the expedient of Baumgarten, p. 134.¹ The various *attempts at reconciliation* are to be rejected as arbitrarily forced: *e.g.* the proposal (Knatchbull, Cappellus, Bochart, Whiston) to insert at Gen. xi. 32, instead of 205, according to the Samaritan text 145 (but even the latter is corrupted, as Gen. xi. 32 was not understood proleptically, and therefore it was thought necessary to correct it);² or the ingenious refinement which, after Augustine, particularly Chladenius (*de conciliat. Mosis et Steph. circa annos Abr.*, Viteb. 1710), Loescher, Wolf, Bengel, and several older interpreters have defended, that μετώκισεν is to be understood, not of the *transferring* generally, but of the giving *quiet and abiding* possession, to which Abraham only attained after the death of his father. More recently (Michaelis,

¹ That the narrative of the death of Terah, Gen. *l.c.*, would indicate that for the commencement of the new relation of God to men Abraham *alone*, and not in connection with his father, comes into account. Thus certainly all tallies.

² Naively enough, Knatchbull, p. 47, was of opinion that, if this alteration of the Hebrew text could not be admitted, it was better “cum Scaligero nodum hunc solvendum relinquere, dum Elias venerit.” According to Beelen *in loc.*, Abraham need not have been the *first-born* of Terah, in spite of Gen. xi. 26, 27.

Krause, Kuinoel, Luger, Olshausen) it has been assumed that Stephen here follows the tradition (Lightf. *in loc.*; Michael. *de chronol. Mos. post diluv.* sec. 15) that Abraham left Canaan *after the spiritual death* of his father, *i.e.* after his falling away into idolatry (this, at least, was intended to protect the patriarch from the suspicion of having violated his filial duty !); which opinion Michaelis incorrectly ascribes also to Philo. According to this view, ἀποθανεῖν would have to be understood *spiritually*, which the context does not in the least degree warrant, and which no one would hit upon, if it were not considered a necessity that no deviation from Genesis *l.c.* should be admitted. — μετόκισεν] namely, *God*. Rapid change of the subject; comp. on vi. 6. — εἰς ἣν ὑμεῖς νῦν κατοικ.] *i.e.* into which ye having moved now dwell in it. A well-known brachylogy by combining the conception of motion with that of rest, Winer, p. 386 f. [E. T. 516 f.]; Dissen, *ad Pind. Ol.* xi. 38, p. 132. The εἰς ἣν calls to mind the immigration of the nation (which is represented by ὑμεῖς) from Egypt.

Ver. 5. Κληρονομία, קְלָחָה, *hereditary possession*. Heb. xi. 8. — βῆμα ποδός] LXX. Deut. ii. 5 (בֶּרֶךְ-רַגְלִי), *spatium, quod planta pedis calcatur*. Comp. on βῆμα in the sense of *vestigium*, Hom. *H. Merc.* 222, 345. On the subject-matter, comp. Heb. xi. 9. — καὶ ἐπηγγείλατο] Gen. xiii. 15. Καί is the copula. *He gave not . . . and promised* (the former he omitted, and the latter he did). — καὶ τῷ σπέρμ. αὐτοῦ] καί is the simple *and*, not *namely* (see Gen. *l.c.*). The promise primarily concerned Abraham as the participant father of the race himself. Comp. Luke i. 71.—This verse, too, stands apparently at variance with Genesis, where, in chap. xxiii., we are informed that Abraham purchased a field from the sons of Heth. But *only* apparently. For the remark οὐκ ἔδωκεν αὐτῷ . . . ποδός refers only to the first period of Abraham's residence in Palestine before the institution of circumcision (ver. 8), while that purchase of a field falls much later. It was therefore quite superfluous, *either* (with Drusius, Schoettgen, Bengel) to emphasize the fact that Abraham had not in fact acquired that field by divine direction, but had *purchased* it, *or* (with Kuinoel

and Olshausen) to have recourse to the erroneous assumption (not to be justified either by John vii. 8 or by Mark xi. 13) that οὐκ stands for οὐπω.

Vv. 6, 7. By the continuative δέ there is now brought in *the express declaration of God*, which was given on occasion of this promise to Abraham concerning the future providential guidance destined for his posterity. *But God* (at that time) *spoke thus*: “that his seed will dwell as strangers in a foreign land,” etc. The *ὅτι* does not depend on ἐλάλ., nor is it the recitative, but (see the LXX.) it is a constituent part of the very saying adduced.¹ This is Gen. xv. 13, but with the second person (*thy* seed) converted into the third, and also otherwise deviating from the LXX.; in fact, καὶ λατρ. μοι ἐν τῷ τόπῳ τούτῳ is entirely wanting in the LXX. and Hebrew, and is an expansion suggested by Ex. iii. 12. — ἔσται πάροις] *יִהְיֶה* *לְפָנַי*. Comp. on Luke xxiv. 18; Eph. ii. 19. — δουλώσουσιν αὐτό] namely, the ἀλλότριοι. — τετρακόσια] Here, as in an *oracle*, the duration is given, as also at Gen. *l.c.*, in round numbers; but in Ex. xii. 40 this period of Egyptian sojourning and bondage (ἔτη τετρακ. belongs to the whole ἔσται . . . κακώσουσιν) is *historically* specified *exactly* as 430 years. In Gal. iii. 17 (see *in loc.*), Paul has inappropriately referred the chronological statement of Ex. xii. 40 to the space of time from the promise made to Abraham down to the giving of the law. — Ver. 7. As in the LXX. and in the original Heb. the whole passage vv. 6, 7 is expressed in *direct* address (τὸ σπέρμα σου), while Stephen in ver. 6 has adduced it in the *indirect* form; so he now, passing over to the direct expression, inserts the εἶπεν ὁ Θεός, which is not in the LXX. nor in the Heb. — *And* (after this 400 years’ bondage) *the people . . . I shall judge*; κρίνειν of *judicial retribution*, which, as frequently in the N. T., is seen from the context to be *punitive*. — ἐγώ] has the weight of the authority of divine absoluteness. Comp. Rom. xii. 19. — ἐν τῷ τόπῳ τούτῳ] namely, *where I now speak with thee* (in *Canaan*). There is no reference to *Horeb* (Ex. iii. 12: ἐν τῷ ὄρει τούτῳ), as we have here only a freely altered *echo* of the promise made to *Moses*, which suggested itself to Stephen, in

¹ LXX. : γινώσκων γνώσῃ ὅτι πάροις κ.τ.λ.

order to denote more definitely the promise made to *Abraham*. Arbitrary suggestions are made by Bengel and Baumgarten, who find an indication of the long *distance of time* and the intervening *complications*. Stephen, however, here makes no erroneous *reference* (de Wette), but only a *free application*, such as easily presented itself in an *extempore* speech.

Ver. 8. Διαθήκην περιτομῆς] *a covenant completed by means of circumcision*, Gen. xvii. 10. Comp. on Rom. iv. 11. Abraham was bound to the introduction of circumcision; and, on the other hand, God bound Himself to make him the father of many nations. — ἔδωκεν] inasmuch as God proposed and laid on Abraham the conclusion of the covenant. — οὕτως] *so*, i.e. standing in this new relation to God (comp. on Eph. v. 33) as the bearer of the divine covenant of circumcision. Ishmael was born *previously*. — καὶ ὁ Ἰσαὰκ τ. Ἰακώβ] namely, ἐγέννησε κ. περιέτ. τ. ἡμ. τ. ὀγδ.

Vv. 9-13. Ζηλώσαντες] here of *envious jealousy*, as often also in classical writers. Certainly Stephen in this mention has already in view the similar malicious disposition of his judges towards Jesus, so that in the ill-used Joseph, as afterwards also in the despised Moses (both of whom yet became deliverers of the people), he sees historical types of Christ. — ἀπέδοντο εἰς Αἴγ.] *they gave him away* (by sale, comp. v. 8) *to Egypt* (comp. Gen. xlv. 4, LXX.). For analogous examples to ἀποδ. εἰς, see Elsner, p. 390. — The following clauses, rising higher and higher with simple solemnity, are linked on by καί. — χάριν κ. σοφίαν] It is simplest (comp. Gen. xxxix. 21) to explain χάριν of the *divine* bestowal of grace, and to refer ἐναντίον Φαρ. merely to σοφίαν: *He gave him grace* (generally) *and* (in particular) *wisdom before Pharaoh*, namely, according to the history which is presumed to be well known, in the interpretation of dreams as well as for other counsel. — ἡγούμεν.] “vice regis cuncta regentem,” Gen. xli. 43, Grotius. — κ. ὁλ. τ. οἰκ. αὐτ.] as *high steward*. — χορτάσματα] *fodder* for their cattle. So throughout with Greek writers, and comp. LXX. Gen. xxiv. 25, 32, xlii. 27; Judg. xix. 19; Ecclus. xxxiii. 29, xxviii. 29. *A scarcity of fodder*, to which especially belongs the want of *cereal* fodder, is the most

urgent difficulty, in a failure of crops, for the possessors of large herds of cattle. — *ὄντα σιτία*] *that there was corn*. The question, Where? finds its answer from the context and the familiar history. The following *εἰς Αἴγυπτον* (see critical remarks) belongs to *ἐξάπεστ.*, and is, from its epoch-making significance, emphatically placed first. On *ἀκούειν*, *to learn*, with the predicative participle, see Winer, p. 325 [E. T. 436]; frequent also in Greek writers. — *ἀνεγνωρίσθη*] *he was recognised* by his brethren (Plat. *Pol.* p. 258 A, *Pharm.* p. 127 A, *Lach.* p. 181 C), to be taken *passively*, as also Gen. xlv. 1, when the LXX. thus translates *יִהְיֶה*. — *τὸ γένος τοῦ Ἰωσήφ*] *the name* (instead of the simple *αὐτοῦ*, as A E, 40, Arm. Vulg. read) is significantly repeated (Bornem. *ad Xen. Symp.* 7. 34; Kühner, *ad Xen. Anab.* i. 7. 11); a certain sense of patriotic pride is implied in it.

Vv. 14, 15. *Ἐν ψ. ἐβδομήκ. πέντε*] *in 75 souls* (persons, ii. 41, xxvii. 37), he called his father and (in general) the whole family, *i.e.* he called them in a personal number of 75, which was the sum containing them. The expression is a Hebraism (2), after the LXX. Deut. x. 22. In the *number* Stephen, however, follows the LXX. Gen. xlv. 27, Ex. i. 5,¹ where likewise 75 souls are specified, whereas the original text (which Josephus follows, *Antt.* ii. 7. 4, vi. 5. 6) reckons only 70.² — *αὐτὸς κ. οἱ πατ. ἡμῶν*] *he and our patriarchs* (generally). A very common epanorthosis. See on John ii. 12.

¹ At Deut. *l.c.* also Codex A has the reading 75, which is, however, evidently a mere alteration by a later hand in accordance with the two other passages. Already Philo (see Loesner, p. 185) mentions the two discrepant statements of number (75 according to Gen. *l.c.* and Ex. *l.c.*, and 70 according to Deut. *l.c.*) and allegorizes upon them.

² According to the Hebrew, the number 70 is thus made up: all the descendants of Jacob who came down with him to Egypt are fixed at 66, Gen. xlv. 26, and then, ver. 27, Joseph and his two sons and Jacob himself (that is, four persons more) are included. In the reckoning of the LXX., influenced by a discrepant tradition, there are added to those 66 persons (ver. 26) in ver. 27 (contrary to the original text), *οἱ δὲ Ἰωσήφ οἱ γινόμενοι αὐτῇ ἐν γῇ Αἰγύπτῳ ψυχὰς ἑννία*, so that 75 persons are made out. It is thus evidently contrary to this express mode of reckoning of the LXX., when it is *commonly* assumed (also by Wetstein, Michaelis, Rosenmüller, Kuinoel, Olshausen) that the LXX. had added to the 70 persons of the original text 5 grandchildren and great-grand-

Ver. 16. *Μετετέθησαν*] namely, *αὐτὸς κ. οἱ πατέρες ἡμῶν*. Incorrectly Kuinoel and Olshausen refer it only to the *πατέρες*;¹ whereas *αὐτὸς καὶ οἱ πατέρες ἡμῶν* are named as the persons belonging to the same category, of whom the being dead is affirmed. Certainly Gen. xlix. 30 (comp. Joseph. *Antt.* ii. 8. 7), according to which Jacob was buried in the cave of Machpelah at *Hebron* (Gen. xxiii.), is at variance with the statement *μετετέθ. εἰς Συχέμ*. But Stephen—from whose memory in the hurry of an extemporary speech *this* statement escaped, and not *the* statement, that Joseph's body was buried at Sychem (Josh. xxiv. 33, comp. Gen. l. 25)—transfers the locality of the burial of Joseph not merely to his brethren (of whose burial-place the O. T. gives no information), but also to Jacob himself, in unconscious deviation, as respects the latter, from Gen. xlix. 30. Perhaps the Rabbinical tradition, that all the brethren of Joseph were also buried at Sychem (Lightf. and Wetst. *in loc.*) was even then current, and thus more easily suggested to Stephen the error with respect to Jacob. It is, however, certain that Stephen has *not* followed an account deviating from this (Joseph. *Antt.* ii. 8. 2), which transfers the burial of all the patriarchs to *Hebron*, although no special motive can be pointed out in the matter; and it is entirely arbitrary, with Kuinoel, to assume that he had wished thereby to convey the idea that the Samaritans, to whom, in his time, *Sychem* belonged, could not, as the possessors of the graves of the patriarchs, have been rejected by God. — *ὃ ὠνήσατο Ἀβρ.*] *which* (formerly) *Abraham bought*. But according to Gen. xxxiii. 19, it was not Abraham, but *Jacob*, who purchased a piece of land from

children of Joseph (who are named in the LXX. Gen. xlv. 20). But in the greatest contradiction to the above notice of the LXX. stands the view of Seb. Schmid, with whom Wolf agrees, that the LXX. had added to the 66 persons (ver. 26) the wives of the sons of Jacob, and from the sum of 78 thereby made up had again deducted 3 persons, namely, the wife of Judah who had died in Canaan, the wife of Joseph and Joseph himself, so that the number 75 is left. Entirely unhistorical is the hypothesis of Krebs and Loesner: “Stephanum apud Luc. (et LXX.) de iis loqui, qui in Aegyptum: invitati fuerint, Mosen de his, qui eo venerint, quorum non nisi 70 fuerunt.” Beza conjectured, instead of *πάντες* in our passage: *πάντες* (!); and Massonius, instead of the numeral signs OE (75), the numeral signs CΞ (66). For yet other views, see Wolf.

¹ See also Hackett.

the sons of Hamor, the father of Shechem. On the other hand, *Abraham* purchased from Ephron the field and burial-cave at Hebron (Gen. xxiii.). Consequently, Stephen has here evidently fallen into a *mistake*, and asserted of Abraham what historically applied to Jacob, being led into error by the fact that something similar was recorded of Abraham. If expositors had candidly admitted the mistake so easily possible in the hurry of the moment, they would have been relieved from all strange and forced expedients of an exegetical and critical nature, and would neither have assumed a purchase not mentioned at all in the O. T., nor (Flacius, Bengel, comp. Luger) a combining of two purchases (Gen. xxiii., xxxiii.) and two burials (Gen. l.; Josh. xxiv.); nor (Beza, Bochart, Bauer in *Philol. Thuc. Paul.* p. 167, Valckenaer, Kuinoel), against all external and internal critical evidence, have asserted the obnoxious 'Αβρ. to be spurious (comp. Calvin), either supplying 'Ιακώβ as the subject to ὠνήσατο (Beza, Bochart), or taking ὠνήσατο as impersonal ("quod emtum erat," Kuinoel); nor would 'Αβρ., with unprecedented arbitrariness, have been explained as used in a patronymic sense for *Abrahamides*, i.e. *Jacobus* (Glass, Fessel, Surenhusius, Krebs). Conjectural emendations are: 'Ιακώβ (Clericus); ὁ τοῦ 'Αβραάμ (Cappel-lus). Other forced attempts at reconciliation may be seen in Grotius and Calovius. — τοῦ Συχέμ] *the father of Sychem*.¹ The relationship is presupposed as *well known*. — ὠνήσατο] is later Greek; Lobeck, *ad Phryn.* p. 137 f. — τιμῆς ἀργυρ.] the genitive of price: for *a purchase-money consisting of silver*. The LXX. (Gen. xxxiii. 19) has ἐκατὸν ἀμνῶν (probably the name of a coin, see Bochart, *Hieroz.* I. p. 473 ff.; Gesenius, *Thes.* iii. p. 1241, s.v. חֲמִשָּׁה), for which Stephen has adopted

¹ Not *the son* of Sychem, as the Vulgate, Erasmus, Castalio, and others have it. See Gen. xxxiii. 19. Lachmann reads τοῦ in Σ., in accord doubtless with important witnesses, of which several have only in Σ., but evidently an alteration arising from the opinion that Συχίμ was the *city*. The circumstance that in no other passage of the N.T. the genitive of relationship is to be explained by πατήρ, must be regarded as purely accidental. Entirely similar are the passages where with female names μήτηρ is to be supplied, as Luke xxiv. 10. See generally, Winer, p. 178 f. [E. T. 237]. If *fili*i were to be supplied, this would yield a fresh historical error; and not that quite *another* Hamor is meant than at Gen. l.c. (in opposition to Beelen).

a general expression, because the precise one was probably not present to his recollection.

Vv. 17, 18. *Καθώς*] is not, as is commonly assumed, with an appeal to the critically corrupt passage 2 Macc. i. 31, to be taken as a particle of time *cum*, but (comp. also Grimm on 2 Macc. i. 31) as *quemadmodum*. *In proportion as the time of the promise* (the time destined for its realization) *drew nigh, the people grew*, etc. — *ἧς ὁμολόγ. κ.τ.λ.*] *which God promised* (ver. 7). *ὁμολογ.*, often so used in Greek writers; comp. Matt. xiv. 7. — *ἀνέστη βασιλεὺς ἕτερος] τῆς βασιλείας εἰς ἄλλον οἶκον μετεληλυθίας*,¹ Joseph. *Antt.* ii. 9. 1. — *ὃς οὐκ ᾔδει τὸν Ἰωσήφ*] *who knew not Joseph* (his history and his services to the country). This might be said both in Ex. i. 8 and here with truth; because, in all the transactions of Pharaoh with Moses and the Israelites, there is nothing which would lead us to conclude that the king knew Joseph. Erroneously Erasmus and others, including Krause, hold that *οἶδα* and *יד* here signify *to love*; and Heinrichs, Kuinoel, Olshausen, Hackett render: *who did not regard the merits of Joseph*. In 1 Thess. v. 12, also, it means simply *to know, to understand*.

Ver. 19. *Κατασοφίζεσθαι*] *to employ cunning against any one, to beguile*, LXX. Ex. i. 10. Only here in the N. T. But see Kypke, II. p. 37; and from Philo, Loesner, p. 186. *Aorist* participle, as in i. 24. — *τοῦ ποιεῖν ἔκθετα τὰ βρέφη αὐτῶν*] a construction purely indicative of design; comp. on iii. 12. But it cannot belong to *κατασοφισ.* (so Fritzsche, *ad Matth.* p. 846), but only to *ἐκάκ.* Comp. 1 Kings xvii. 20. *He maltreated them, in order that they should expose their children, i.e. to force upon them the exposure of their children.* On *ποιεῖν ἔκθετα* = *ἐκθεῖναι*, comp. *ποιεῖν ἔκδοτον* = *ἐκδιδόναι*, Herod. iii. 1; on *ἔκθετος*, Eur. *Andr.* 70. — *εἰς τὸ μὴ ζωογ.*] *ne vivi conservarentur*, the object of *ποιεῖν ἔκθετα* τ. βρ. αὐτ. Comp. LXX. Ex. i. 17; Luke xvii. 33. See on 2 Cor. viii. 6; Rom. i. 20.

Ver. 20. *Ἐν ᾧ καιρῷ*] “*tristi, opportuno*,” Beng. — *ἀστείως*

¹ The previous dynasty was that of the *Hyksos*; the new king was *Ahmes*, who expelled the *Hyksos*. See Knobel on Ex. i. 8.

τῷ Θεῷ] Luther aptly renders : *a fine child for God*,—i.e. so beautifully and gracefully formed (comp. Judith xi. 23), that he was *by God* esteemed as ἀστέιος. Compare Winer, p. 232 [E. T. 310]. In substance, therefore, the expression amounts to the *superlative* idea ; but it is not to be taken as a *phrase* of the superlative, but as conceived in its proper literal sense. See also on 2 Cor. x. 4. Hesiod, Ἔργ. 825 : ἀναίτιος ἀθανάτοισιν, and Aesch. Agam. 352 : θεοῖς ἀναμπλάκητος, are parallels ; as are from the O. T., Gen. x. 9, Jonah iii. 3. The expressions θεοειδής and θεοείκελος, compared by many, are not here relevant, as they do not correspond to the conception of ἀστέιος τῷ Θεῷ. — Moses' *beauty* (Ex. ii. 2 ; comp. Heb. xi. 23) is also praised in Philo, Vit. Mos. i. p. 604 A, and Joseph. Antt. ii. 9. 7, where he is called παῖς μορφῇ θεῖος. According to *Talkut Rubeni*, f. 75. 4, he was beautiful *as an angel*. — μῆνας τρεῖς] Ex. ii. 2. — τοῦ πατρός] Amram, Ex. vi. 20.

Vv. 21, 22. Ἐκτεθ. δὲ αὐτὸν, ἀνείλ. αὐτόν] Repetition of the pronoun as in Matt. xxvi. 71 ; Mark ix. 28 ; Matt. viii. 1. See on Matt. viii. 1, Fritzsche, *ad Marc.* p. 377. — ἀνείλατο] *took him up* (*sustulit*, Vulg.). So also often among Greek writers, of exposed children ; see Wetstein. — ἐαυτῇ] in contrast to his own mother. — εἰς υἱόν] Ex. ii. 10, *for a son*, so that he became a son to herself. So also in classical Greek with verbs of development. Bernhardt, p. 218 f. — πάσῃ σοφίᾳ Αἰγ.] *Instrumental dative*. The notice itself is not from the O. T., but from tradition, which certainly was, from the circumstances in which Moses (Philo, *Vit. Mos.*) was placed, true. The *wisdom of the Egyptians* extended mainly to natural science (with magic), astronomy, medicine, and mathematics ; and the possessors of this wisdom were chiefly the priestly caste (Isa. xix. 12), which also represented political wisdom. Comp. Justin. xxxvi. 2. — δυνατὸς ἐν λόγ. κ. ἔργ.] see on Luke xxiv. 19. ἐν ἔργ. refers not only to his miraculous activity, but generally to the whole of his abundant labours. With δυν. ἐν λόγοις (comp. Joseph. Antt. iii. 1. 4 : πλήθει ὁμιλεῖν πιθανώτατος) Ex. iv. 10 appears at variance ; but Moses in that passage does not describe himself as a *stammerer*,

but only as one whose address was unskilful, and whose utterance was clumsy. But even an address not naturally fluent may, with the accession of a higher endowment (comp. Luke xxi. 15); be converted into eloquence, and become highly effective through the Divine Spirit, by which it is sustained, as was afterwards the historically well-known case with the addresses of Moses. Comp. Joseph. *Antt.* ii. 12. 2. Thus, even before his public emergence (for to *this* time the text refers), a higher power of speech may have formed itself in him. Hence δύν. ἐν λόγ. is neither to be referred, with Krause, to the writings of Moses, nor to be regarded, with Heinrichs, as a once-current general eulogium; nor is it to be said, with de Wette, that admiration for the celebrated law-giver had caused it to be forgotten that he made use of his brother Aaron as his spokesman.

Ver. 23. *But when a period of forty years became full to him*,—i.e. *when he was precisely 40 years old*. This exact specification of age is not found in the O. T. (Ex. ii. 11), but is traditional (*Beresh.* f. 115. 3; *Schemoth Rabb.* f. 118. 3). See Lightfoot *in loc.* Bengel says: “Mosis vita ter 40 anni, vv. 30, 36.” — ἀνέβη ἐπὶ τὴν καρδίαν αὐτοῦ] *it arose into his heart*, i.e. *came into his mind*, to visit (to see how it went with them), etc. The expression (comp. 1 Cor. ii. 9) is adopted from the LXX., where it is an imitation of the Hebrew הָיָא לֵב, Jer. iii. 16, xxxii. 35; Isa. lxxv. 17.¹ Neither is ὁ διαλογισμός (for which Luke xxiv. 38 is erroneously appealed to) nor ἡ βουλή to be supplied. — ἐπισκέψ.] *invisere* (Matt. xxv. 36, often also in Greek writers). He had hitherto been aloof from them, in the higher circles of Egyptian society and culture. — τοὺς ἀδελφούς] “*motivum amoris*,” Bengel. Comp. ver. 26.

Vv. 24, 25. See Ex. ii. 11, 12. — ἀδικεῖσθαι] *to be unjustly treated*. Erroneously Kuinoel holds that it here signifies *verberari*. That *was* the maltreatment. — ἡμύνατο] *he exercised retaliation*. Only here in the N. T., often in classic Greek. Similarly ἀμειβεσθαι; see Poppo, *ad Thuc.* i. 42;

¹ “Potest aliquid esse in profundo animae, quod postea emergit et in cor . . . ascendit,” Bengel.

Herm. *ad Soph. Ant.* 639. — κ. ἐποίησ. ἐκδικ.] *and procured revenge* (Judg. xi. 36). He became his ἐκδικος, *vindex*. — τῷ καταπονουμ.] *for him who was on the point of being overcome* (present participle). Comp. Polyb. xxix. 11. 11, xl. 7. 3; Diod. xi. 6, xiii. 56. — πατάξας] *mode of the ἡμύνατο κ. ἐποίησ. κ.τ.λ.* Wolf aptly says: “Percussionem violentam caedis causa factam hic innui indubium est.” Comp. Matt. xxvi. 31, and see ver. 28. — The inaccuracy, that τὸν Αἰγύπτιον has no definite reference in the words that precede it, but only an indirect indication (Winer, p. 587 [E. T. 788]) in ἀδικούμενον (which presupposes a *maltreater*), is explained from the circumstances of the event being so universally known. — Ver. 25. *But he thought that his brethren would observe that God by his hand (intervention) was giving them deliverance.* — δίδωσιν] the giving is conceived as *even now* beginning; the first step toward effecting the liberation from bondage had already taken place by the killing of the Egyptian, which was to be to them the *signal* of deliverance.

Vv. 26, 27 f. See Ex. ii. 13 f. — ὤφθη] *he showed himself to them*,—when, namely, he arrived among them “rursus invisurus suos” (Erasmus). Comp. 1 Kings iii. 16. Well does Bengel find in the expression the reference *ultro, ex improviso*. Comp. ii. 3, vii. 2, ix. 17, *al.*; Heb. ix. 28. — αὐτοῖς] refers back to ἀδελφούς. It is presumed in this case as well known, that there were *two* who strove. — συνήλασεν αὐτ. εἰς εἰρ.] *he drove them together* (by representations) *to* (εἰς, denoting the end aimed at) *peace*. The opposite: ἐριδι ξυνελάσσαι, Hom. *Il.* xx. 134. The aorist does not stand *de conatu* (Grotius, Wolf, Kuinoel), but the act actually took place on Moses’ part; the fact that it was resisted on the part of those who strove, alters not the action. Grotius, moreover, correctly remarks: “vox quasi vim significans *agentis instantiam* significat.” — ὁ δὲ ἀδικῶν τ. πλησ.] *but he who treated his neighbour* (one by nationality his brother) *unjustly* (was still in the act of maltreating him). — ἀπώσατο] *thrust him from him*. On κατέστησεν, *has appointed*, comp. Bremi, *ad Dem. Ol.* p. 171; and on δικαστής, who judges according to the *laws*, as distinguished from the more general κριτής, Wyttten-

bach, *Ep. crit.* p. 219. — *μὴ ἀνελεῖν κ.τ.λ.*] *thou wilt not surely despatch* (ii. 23, v. 33) me? To the *pertness* of the question belongs also the *σύ*.

Vv. 29, 30. See Ex. ii. 15-22, iii. 2. — *ἐν τῷ λόγῳ τούτῳ*] *on account of this word*, denoting the *reason* which occasioned his flight. Winer, p. 362 [E. T. 484]. — *Μαδιάμ*] מַדְיָן, a district in Arabia Petraea. Thus Moses had to withdraw from his obstinate people; but how wonderfully active did the divine guidance show itself anew, ver. 30! On *πάροιχος*, comp. ver. 6. — *καὶ πληρωθ. ἐτῶν τεσσαράκ.*] traditionally (but comp. also Ex. vii. 7): “Moses in palatio Pharaonis degit XL annos, in Mediane XL annos, et ministravit Israeli annos XL.” *Beresh. Rabb.* f. 115. 3. — *ἐν τῇ ἐρήμῳ τοῦ ὄρ. Σ.*] *in the desert, in which Mount Sinai is situated*, מִדְבָּר סִינַי, Ex. xix. 1, 2; Lev. vii. 28. From the rocky and mountainous base of this desert Sinai rises to the south (and the highest), and Horeb more to the north, both as peaks of the same mountain ridge. Hence there is no contradiction when, in Ex. iii., the appearance of the burning bush is transferred to the neighbourhood of Horeb, as generally in the Pentateuch the names *Sinai* and *Horeb* are interchanged for the locality of the giving of the law (except in Deut. xxxiii. 2, where only Horeb is mentioned, as also in Mal. iv. 4); whereas in the N. T. and in Josephus only *Sinai* is named. The latter name specially denotes the locality of the giving of the law, while Horeb was also the name of the entire mountain range. See the particulars in Knobel on Ex. xix. 2. — *ἐν φλογὶ πυρὸς βάτου*] *in the flame of fire of a thorn bush*. Stephen designates the phenomenon quite as it is related in Exodus, *i.e.*, *as a flaming burning bush, in which an angel of God was present*, in which case every attempt to explain away the miraculous theophany (a meteor, lightning) must be avoided. On *φλόξ πυρός*, comp. 2 Thess. i. 8, Lachmann; Heb. i. 7; Rev. i. 14, ii. 18, xix. 12; Isa. xxix. 6, lvi. 15; Pind. *Pyth.* iv. 400.

Vv. 31-33. See Ex. iii. 3-5. — *τὸ ὄραμα*] *spectaculum*. See on Matt. xvii. 9. — *κατανοῆσαι*] *to contemplate*, Luke xii. 24, 27; Acts xi. 6. — *φωνὴ κυρίου*] as the angel represents

Jehovah Himself, so is he identified with Him. When the angel of the Lord speaks, that is the voice of God, as it is His representative servant, the angel, who speaks. To understand, with Chrysostom, Calovius, and others, the *angelus increatus* (i.e. Christ as the λόγος) as meant, is consequently unnecessary, and also not in keeping with the anarthrous ἄγγελος, which Hengstenberg, *Christol.* III. 2, p. 70, wrongly denies. Comp. xii. 7, 23. — λῦσον τὸ ὑπόδημα τῶν ποδ. σου] The holiness of the presence of God required, as it was in keeping generally with the religious feeling of the East,¹ that he who held intercourse with Jehovah should be barefooted, lest the sandals charged with dust should pollute (Josh. v. 15) the holy ground (γῆ ἁγία); hence also the priests in the temple waited on their service with bare feet. See Wetstein; also Carpzov. *Appar.* p. 769 ff.

Ver. 34. Ἰδὼν εἶδον] LXX. Ex. iii. 7. Hence here an imitation of the Hebrew form of expression. Comp. Matt. xiii. 14; Heb. vi. 14. Similar emphatic combinations were, however, not alien to other Greek. See on 1 Cor. ii. 1; Lobeck, *Paralip.* p. 532. ἰδὼν εἶδον is found in Lucian, *Dial. Mar.* iv. 3. — κατέβην] namely, *from heaven*, where I am enthroned, Isa. lxvi. 1; Matt. v. 34. Comp. Gen. xi. 7, xviii. 21; Ps. cxliv. 5. — ἀποστείλω (see the critical remarks), *adhortative subjunctive*; see Elmsl. *ad Eur. Bacch.* 341, *Med.* 1242.

Vv. 35–37. The recurring τοῦτον is emphatic: *this and none other*. See Bornemann in the *Sächs. Stud.* 1842, p. 66. Also in the following vv. 36, 37, 38, οὗτος . . . οὗτος . . . οὗτος are always emphatically prefixed. — ὃν ἡρνήσαντο] *whom they* (at that time, ver. 27) *denied*, namely, as ἄρχοντα καὶ δικαστήν. The plural is purposely chosen, because there is meant *the whole category* of those thinking alike with that one (ver. 27). This *one* is conceived *collectively* (Kühner, *ad Xen. Anab.* i. 4. 8). Comp. Roth, *Exc. Agr.* 3. — ἄρχ. κ. λυτρωτήν] observe the *climax* introduced by λυτρωτ. in relation to the preceding

¹ Even in the present day the *Arabs*, as is well known, enter their mosques barefooted. The precept of Pythagoras, ἀνυπόδητος εἶναι καὶ προσκύνει, was derived from an *Egyptian* custom. Jamblich. *Vit. Pyth.* 23. The Samaritan trode barefoot the holiest place on Gerizim, Robinson, III. p. 320.

δικαστ. It is introduced because the obstinacy of the people against Moses is type of the antagonism to Christ and His work (ver. 51); consequently, Moses in his work of deliverance is a type of Christ, who has effected the *λύτρωσις* of the people in the highest sense (Luke i. 64, ii. 38; Heb. ix. 12; Tit. ii. 14).—According to the reading *σὺν χειρί* (see the critical remarks), the meaning is to be taken as: standing in *association with the hand*, i.e. with the protecting and helping *power*, of the angel. Comp. the classical expression *σὺν θεοῖς*. This power of the *angel* was that of *God Himself* (ver. 34), in virtue of which he wrought also the miracles, ver. 36.—As to the gender of *βάτος*, see on Mark xii. 26.—After the *work* of Moses (ver. 36), ver. 37 now brings into prominence his great *Messianic prophecy*, which designates himself as a type of the Messiah, Deut. xviii. 15 (comp. above, iii. 22); whereupon in ver. 38 *his exalted position as the receiver and giver of the law* is described, in order that this *light*, in which he stands, may be followed up in ver. 39 by the *shadow*—the contrast of disobedience towards him.

Ver. 38. *This is he who . . . had intercourse with the angel . . . and our fathers*, was the mediator (Gal. iii. 19) between the two. On *γίνομαι μετά*, *versor cum*, which is no Hebraism, comp. ix. 19, xx. 18; Mark xvi. 10; Ast, *Lex. Plat.* I. p. 394. — *ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἐρήμῳ*] *in the assembly of the people* (held for the promulgation of the law) *in the desert*, Ex. xix. This *definite* reference is warranted by the context, as it is just the special act of the giving of the law that is spoken of. — *λόγια ζῶντα*] i.e. utterances which are not dead, and so ineffectual, but *living*, in which, as in the self-revelations of the living God, there is *effective power* (John vi. 51), as well with reference to their influence on the moulding of the moral life according to God's will, as also especially with reference to the fulfilment of the promises and threatenings thereto annexed. Comp. 1 Pet. i. 23; Heb. v. 12; Deut. xxxii. 47. Incorrectly Beza, Calvin, Grotius, Kuinoel, and others hold that *ζῆν* stands for *ζωοποιεῖν*. Even according to Paul, the law in itself is holy, just, good, spiritual, and given for life (Rom. vii. 12, 14); that it nevertheless kills, arises from the abuse

which the power of sin makes of it (Rom. vii. 5, 13 ff.; 1 Cor. xv. 56), and is therefore an *accidental* relation.

Vv. 39, 40. *They turned with their hearts to Egypt*, i.e. *they directed their desires again to the mode of life pursued in Egypt*, particularly, as is evident from the context (ver. 40), to the Egyptian idolatry. Ex. xx. 7, 8, 24. Others (including Cornelius a Lapide, Morus, Rosenmüller): *they wished to return back to Egypt*. But the οἱ προπορεύσονται ἡμῶν in ver. 40 would then have to be taken as: "who shall go before us *on our return*,"—which is just as much at variance with the historical position at Ex. xxxii. 1 as with Ex. xxxii. 4, 1 Kings xii. 28, and Neh. ix. 18, where the golden bull appears as a symbol of the God *who has led the Israelites out of Egypt*.—θεοῦς] the plural, after Ex. xxxii. 1, denotes the *category* (see on Matt. ii. 20), without reference to the numerical relation. That Aaron made only one idol, was the *result* of the *universally* expressed demand; and in accord with this *universal* demand is also the expression in Ex. xxxii. 4.—οἱ προπορ.] borne before our line of march, as the symbols, to be revered by us, of the present Jehovah. —ὁ γὰρ Μ. οὗτος] γὰρ gives the motive of the demand. Moses, hitherto our leader, has in fact disappeared, so that we need another guidance representative of God. —οὗτος] spoken contemptuously. See on vi. 14.—The *nominative absolute* is designedly chosen, in order to concentrate the whole attention on the conception. Comp. on Matt. vii. 24; Buttm. *neut. Gr.* p. 325 [E. T. 379]; Valck. *Schol.* p. 429. *For this Moses . . . we know not what has happened to him* (since he returns not from the mount).

Ver. 41. Ἐμοσχοποίησαν] *they made a bull*, Ex. xxxii. 4: ἐποίησεν αὐτὰ μόσχον χώνευτον. The word does not elsewhere occur, except in the Fathers, and may have belonged to the colloquial language. The idol itself was an imitation of the very ancient and widely-spread bull-worship in Egypt, which had impressed itself in different forms, *e.g.* in the worship of *Apis* at Memphis, and of *Mnevis* at Heliopolis. Hence μόσχος is not a *calf*, but (comp. Heb. ix. 12, 13, 19; Herod. iii. 28) equivalent to ταῦρος, a young *bull* already full-grown, but not yet put into the yoke. — Examples of ἀνάγειν (namely, to the

altar, 1 Kings iii. 15) *θυσίαν* may be seen in Elsner, p. 393, and from Philo in Loesner, p. 189. — *εὐφραίνοντο*] *they rejoiced in the works of their hands*. By the interpretation: “they held *sacrificial feasts*” (Kuinoel), the well-known history (Ex. xxxii. 6), to which the meaning of the words points, is confounded with that meaning itself. — *ἔργοις*] *plural of the category*, which presented itself in the golden calf. On *εὐφραίν. ἐν* (Ecclus. xiv. 5, xxxix. 31, li. 29; Xen. *Hier.* i. 16), to denote that on which the joy is causally based, compare *χαίρειν ἐν*, Luke x. 20; see on Phil. i. 18.

Ver. 42. *Ἔστρεψε δὲ ὁ Θεός*] *but God turned*,—a figurative representation of the idea: *He became unfavourable to them*. The active in a neuter sense (1 Macc. ii. 63; Acts v. 22, xv. 16; Kühner, II. pp. 9, 10); nothing is to be supplied. Incorrectly Vitringa, Morus, and others hold that *ἔστρεψε* connected with *παρέδ.* denotes, after the Hebrew *וַשׁׁ, rursus tradidit*. This usage has not passed over to the N. T., and, moreover, it is not vouched for historically that the Israelites at an earlier period practised star-worship. Heinrichs connects *ἔστρ.* with *αὐτούς*: “convertit animos eorum ab una idololatria ad aliam.” But the expression of divine *disfavour* is to be retained on account of the correlation with ver. 39.—*καὶ παρέδ. αὐτοὺς λατρ.*] *and gave them up to serve* (an explanatory infinitive). The falling away into *star-worship* (*στρατ. τ. οὐρανοῦ* = *וְצִבְאֵן הַשָּׁמַיִם*, in which, from the worshipper’s point of view, the sun, moon, and stars are conceived as living beings) is apprehended as wrought by an angry God by way of *punishment* for that bull-worship, according to the idea of sin being punished by sin. The assertion, often repeated since the time of Chrysostom and Theophylact, that only the divine *permission* or the *withdrawal of grace* is here denoted, is at variance with the positive expression and the true biblical conception of divine retribution. See on Rom. i. 24. Self-surrender (Eph. iv. 19) is the correlative moral factor on the part of man. — *μὴ σφάγια κ.τ.λ.*] Amos v. 25–27, freely after the LXX. *Ye have not surely presented unto me sacrifices and offerings* (offerings of any kind) *for forty years in the wilderness?* The question supposes a *negative* answer; therefore

without an interrogation the meaning is: *Ye cannot maintain that ye have offered . . . to me.* The apparent contradiction with the accounts of offerings, which were actually presented to Jehovah in the desert (Ex. xxiv. 4 ff.; Num. vii., ix. 1 ff.) disappears, when the prophetic utterance, understood by Stephen as a reproach,¹ is considered as a sternly and sharply significant divine verdict, according to which the ritual offerings in the desert, which were rare and only occurred on special occasions (comp. already Lyra), *could not be taken at all into consideration* against the idolatrous aberrations which testified the moral worthlessness of those offerings. Usually (as by Morus, Rosenmüller, Heinrichs, Olshausen, similarly Kuinoel) *μοι* is considered as equivalent to *mihi soli*. But this is incorrect on account of the *enclitic* pronoun and its position, and on account of the arbitrarily intruded *μόνον*. Fritzsche (*ad Marc.* p. 65 f.) puts the note of interrogation only after *προσκυνεῖν αὐτοῖς*, ver. 43: "Sacrae et victimas per XL annos in deserto mihi obtulistis, et in pompa tulistis aedem Molochi etc.?" In this way God's displeasure at the unstedfastness of His people would be vividly denoted by the contrast. But this expedient is impossible on account of the *μή* presupposing a negation. Moreover, it is as foreign to the design of Stephen, who wishes to give a probative passage for the *λατρεύειν τῇ στρατιᾷ τοῦ οὐρανοῦ*, to *concede* the worship of Jehovah, as it is, on the other hand, in the highest degree accordant with that design to recognise in ver. 42 the *negative* element of his proof (the denial of the rendering of offering to Jehovah), and in ver. 43 the *positive* proof (the direct reproach of star-worship).

Ver. 43. *Καὶ . . . προσκυνεῖν αὐτοῖς*] is the answer which God Himself gives to His question, and in which *καί* joins on to the negation implied in the preceding clause: No, this ye have not done, *and* instead of it ye have *taken up* (from the earth, in order to carry it in procession from one encampment to another) the *tent* (סֹכֶכֶת, the portable tent-temple) of

¹ According to *another* view, the period of forty years without offerings appears in the prophet as the "golden age of Israel," and as a proof how little God cares for such offerings. See Ewald, *Proph. in loc.*

Moloch. — τοῦ Μολόχ] so according to the LXX. The Hebrew has מִלְכָּם (*of your king, i.e. your idol*). The LXX. puts instead of this the name of the idol, either as explanatory or more probably as following another reading (מִלְכָּם, comp. LXX. 2 Kings xxiii. 13). ὁ Μολόχ, Hebrew הַמֶּלֶךְ (*Ree*), called also מִלְכָּם and מִלְכָּם, was an idol of the Ammonites, to whom children were offered, and to whom afterwards even the Israelites¹ sacrificed children (Lev. xviii. 21, xx. 2; 1 Kings xi. 7; 2 Kings xxiii. 10; Jer. vii. 31). His brazen image was, according to Rabbinical tradition (comp. the description, agreeing in the main, of the image of Kronos in Diod. Sic. xx. 14), especially according to Jarchi on Jer. vii. 31, hollow, heated from below, with the head of an ox and outstretched arms, into which the children were laid, whose cries were stifled by the sacrificing priests with the beating of drums. The question whether Moloch corresponds to *Kronos* or *Saturn*, or is to be regarded as the *god of the sun* (Theophylact, Spencer, Deyling, and others, including Heinrichs, Kuinoel, Olshausen, Münter, Creuzer), is settled for our passage to this extent, that, as here by Moloch and Rephan two *different* divinities from the host of heaven must be meant, and Rephan corresponds to *Kronos*, the view of Moloch as *god of the sun* receives thereby a confirmation, however closely the mythological idea of *Kronos* was originally related to the notion of a solar deity (comp. Preller, *Griech. Mythol.* I. p. 42 f.), and consequently also to that of Moloch. See, moreover, for Moloch as *god of the sun*, Müller in Herzog's *Encykl.* IX. p. 716 f. — καὶ τὸ ἄστρον τοῦ θεοῦ ὑμ. 'Ρεφάν] and the star (star-image) of your (alleged) god Rephan, *i.e.* the star made the symbol of your god Rephan. 'Ρεφάν is the Coptic name of *Saturn*, as Kircher (*Lingua Aeg. restituta*, p. 49, 527) has proved from the great Egyptian Scala. The ancient Arabs, Phoenicians, and Egyptians gave divine honours to the planet *Saturn*; and

¹ Whether the children were burned alive, or first put to death, might seem doubtful from such passages as Ezek. xx. 26, 31. But the burning alive must be assumed according to the notices preserved concerning the Carthaginian procedure at such sacrifices of children (see Knobel on Lev. xviii. 21).—The extravagant assertion that the worship of Moloch was *the orthodox primitive worship of the Hebrews* (Vatke, Daumer, Ghillany), was a folly of 1835-42.

in particular the Arabic name of this star, كَيَوَان, corresponds entirely to the Hebrew form כִּיּוֹן (see Winer, *Realw.* II. p. 387, and generally Müller in Herzog's *Encykl.* XII. p. 738), which the LXX. translators¹ have expressed by *Rephan*, the Coptic name of Saturn known to them. See Movers, *Phönicië*, I. p. 289 f., Müller, *l.c.*—We may add, that there is no account in the Pentateuch of the worship of Moloch and Rephan in the desert; yet the former is forbidden in Lev. xviii. 21, xx. 2; Deut. xviii. 10. It is probable, however, that from this very fact arose a tradition, which the LXX. followed in Amos, *l.c.* — τοὺς τύπους] apposition to τὴν σκην. τ. Μολ. κ. τ. ἄστρ. τ. θεοῦ ἡμ. 'Ρεφ. It includes a reference to the tent of Moloch, in so far as the image of the idol was to be found in it and was carried along with it. For examples in which the context gives to τύπος the definite sense of *idol*, see Kypke, II. p. 38, and from Philo, Loesner, p. 192. — ἐπέκεινα] *beyond Babylon*. Only here in the N. T., but often in classic writers. — Βαβυλ.] LXX. : Δαμασκοῦ (so also the Hebrew). An extension in accordance with *history*, as similar modifications were indulged in by the Rabbins; see Lightfoot, p. 75.

Ver. 44. Ἡ σκηνὴ τοῦ μαρτ.] not a contrast to ver. 43, for the bringing out of the *culpability* ("hic ostendit Steph., non posse ascribi culpam Deo," Calvin, comp. Olshausen and de Wette) which there is nothing to indicate; but after the

¹ In general, the LXX. has dealt very freely with this passage. The original text runs according to the customary rendering: *and ye carried the tent of your king and the frame (כִּיּוֹן) of your images, the star of your divinity, which ye made for yourselves.* See Hitzig in *loc.*; Gesenius, *Thes.* II. p. 669. The LXX. took כִּיּוֹן, which is to be derived from כָּן, as a proper name ('Ρεφάν), and transposed the words as if there stood in the Hebrew כִּיּוֹן אֱלֹהֵיכֶם צִלְמֵיכֶם. Moreover, it is to be observed that the words of the original may be taken also as *future*, as a threat of punishment (E. Meier, Ewald): *so shall ye take up the tent* (Ewald: the pole) *of your king and the platform of your images*, etc. According to this, the fugitives are conceived as taking on their backs the furniture of their gods, and carrying them from one place of refuge to another. This view corresponds best with the connection in the prophet; and in the *threat* is implied at the same time the *accusation*, which Dürstendieck in the *Stud. u. Krit.* 1849, p. 910, feels the want of, on which account he takes it as present (*but ye carry*, etc.). — *The speech of Stephen*, as we have it, simply follows the LXX.

giving of the law (ver. 38) and after the described backsliding and its punishment (vv. 39–43), Stephen now commences the *new section* of his historical development,—that of the tabernacle and of the temple,—as he necessarily required this for the subsequent disclosure of the guilt of his opponents precisely in respect to this important point of charge.—The Hebrew מוֹעֵד אֱלֹהִים means tent of meeting (of God with His people), *i.e.* tent of revelation (not tent of the congregation, see Ewald, *Alterth.* p. 167), but is in the LXX., which the Greek form of this speech follows, incorrectly rendered by ἡ σκηνὴ τοῦ μαρτυρίου (the tent in which God bears witness of Himself), as if derived from ὣς, *a witness*. For the description of this tabernacle, see Ex. xxv.–xxvii. —κατὰ τὸν τύπον ὧν ἔωρ.] see Ex. xxv. 9, 40. Comp. Heb. viii. 5, and thereon Lünemann and Delitzsch, p. 337 f.

Ver. 45. *Which also our fathers with Joshua* (in connection with Joshua, under whose guidance they stood), *after having received it* (from Moses), *brought in* (to Canaan). διαδέχασθαι (only here in the N. T.) denotes the taking over from a former possessor, 4 Macc. iv. 15; Dem. 1218, 23. 1045, 10; Polyb. ii. 4. 7; xxxi. 12. 7; Lucian. *Dial. M.* xi. 3. —ἐν τῇ κατασχέσει τῶν ἐθνῶν] κατάσχεσις, as in ver. 5, possessio (LXX., Apocr., Joseph.). But ἐν is not to be explained as put for εἰς (Vulgate, Calvin, Grotius, Kuinoel, and others), nor is κατάσχεσις τῶν ἐθνῶν taking possession of the *land* of the Gentiles (as is generally held), which is not expressed. Rather: the fathers brought in the tabernacle of the covenant *during the possession of the Gentiles*, *i.e.* *while the Gentiles were in the state of possession*. To this, then, significantly corresponds what further follows: ὧν ἔξωσεν ὁ Θεὸς κ.τ.λ. But of *what* the Gentiles were at that time possessors, is self-evident from εἰσήγαγον—namely, of the Holy Land, to which the εἰς in εἰσήγαγ. refers according to the history well known to the hearers. —ἀπὸ προσώπου τ. π. ἡμ.] *away from the face of our fathers*, so that they withdrew themselves by flight from their view. Comp. LXX. Ex. xxxiv. 24; Deut. xi. 23. On the aorist form ἔξωσα, from ἐξωθεῖν, see Winer, p. 86 [E. T. 111]. — ἕως τῶν ἡμ. Δ.] is to be separated from the parenthetic

clause *ὡν ἔξωσεν . . . ἡμῶν*, and to be joined to the preceding : *which our fathers brought in . . . until the days of David*, so that it remained in Canaan until the time of David (inclusively). Kuinoel attaches it to *ὡν ἔξωσεν κ.τ.λ.* ; for until the time of David the struggle with the inhabitants of Canaan lasted. This is in opposition to the connection, in which the important point was the duration of the tabernacle-service, as the sequel, paving the way for the transition to the real temple, shows ; with David *the new epoch* of worship begins to dawn.

Vv. 46, 47. *Καὶ ᾔτησάτο*] *and asked*, namely, confiding in the grace of God, which he experienced (Luke i. 30). The channel of this *request*, only indirectly expressed by David (2 Sam. vii. 2), and of the answer of God to it, was Nathan. See 2 Sam. vii. 2 ; 1 Chron. xviii. 1. What is expressed in Ps. cxxxii. 2 ff. is a later retrospective reference to it. See Ewald on the Psalm. This probably floated before the mind of Stephen (hence *σκήνωμα* and *εὔρεῖν*). The *usual* interpretation of *ᾔτησάτο* : *optabat, desiderabat*, is incorrect ; for the fact, that the LXX. Deut. xiv. 16 expresses *ἄνω* by *ἐπιθυμεῖν*, has nothing at all to do with the linguistic use of *αἰτοῦμαι*. — *εὔρεῖν σκήνωμα τῷ Θεῷ Ἰακ.*] *i.e.* to obtain the establishment of a dwelling-place destined for the peculiar god of Jacob. In the old theocratic designation *τῷ Θεῷ Ἰακῶβ* (instead of the bare *αὐτῷ*) lies the *holy national motive* for the request of David ; on *σκήνωμα* applied to the temple at Jerusalem, comp. 3 Esdr. i. 50, and to a heathen temple, Pausan. iii. 17. 6, where it is even the *name*. Observe how David, in the *humility* of his request, designates the temple, which he has in view, only generally as *σκήνωμα*, whereas the continuation of the narrative, ver. 47, has the definite *οἶκον*.—Stephen could not but continue the historical thread of his discourse *precisely down to the building of Solomon's temple*, because he was accused of blasphemy against the temple.

Vv. 48–50. Nevertheless this *ῥηκοδόμ. αὐτῷ οἶκον* (ver. 47) is not to be misused, as if the presence of the *Most High* (observe the emphatic prefixing of *ὁ ὑψιστος*, in which lies a tacit contrast of Him who is enthroned in the highest heavens to *heathen* gods) were bound to the temple ! The temple-

worship, as represented by the priests and hierarchs, ran only too much into such a misuse. Comp. John iv. 20 ff. — *χειροποιήτοις*] neuter: *in something which is made by hands*, xvii. 24. Comp. LXX. Isa. xvi. 12; 2 Chron. vi. 18. — Vv. 49, 50 contain Isa. lxvi. 1, 2, slightly deviating from the LXX. — *ὁ οὐρανὸς . . . ποδῶν μου*] a poetically moulded expression of the idea: *heaven and earth I fill with my all-ruling presence*. Comp. Matt. v. 34; 1 Kings viii. 27. Thus there cannot be for God any *place of His rest* (τόπ. τῆς καταπαύσ.), any abode of rest to be assigned to Him. — *οἰκοδομήσετε*] The *future* used of any possible future case. Baur¹ and Zeller have wrongly found in these verses a *disapproving* judgment as to the building of the temple, the effect of which had been to render the worship rigid; holding also what was above said of the tabernacle—that it was made according to the pattern seen by Moses—as meant to disparage the temple, the building of which is represented as “a corruption of the worship of God in its own nature free, bound to no fixed place and to no rigid external rites” (Zeller). Such thoughts are read between the lines not only quite arbitrarily, but also quite erroneously, as is evident from ver. 46, according to which the building of Solomon appears as *fulfilment of the prayer of David, who had found favour with God*; comp. 1 Kings viii. 24. The prophetic quotation corresponds entirely to the idea of Solomon himself, 1 Kings viii. 27. The quotation of the prophetic saying was, moreover, *essentially necessary* for Stephen, because in it the Messianic reformation, which he must have preached, had *its divine warrant* in reference to the temple-worship.

Ver. 51. The long-restrained *direct offensive* now breaks out, as is quite in keeping with the position of matters brought to this point.² This against Heinrichs, Kuinoel, Olshausen, and others, who quite arbitrarily suppose that after ver. 50 an *interruption* took place, either by the shouts of the hearers, or at least by their threatening gestures; as well as against Schwanbeck, p. 252, who sees here “an omission of

¹ With whom Schneckenburger in the *Stud. u. Krit.* 1855, p. 528 ff., concurred, ascribing to Stephen a view akin to Essenism.

² Comp. Baur, I. p. 58, ed. 2; Ewald, p. 213.

the reporter." Stephen has in ver. 50 ended his calm and detailed historical narrative. And now it is time that the accused should become the bold accuser, and at length throw in the face of his judges the result, the thoughts forming which were already clearly enough to be inferred from the previous historical course of the speech. Therefore he breaks off his calm, measured discourse, and falls upon his judges with deep moral indignation, like a reproving prophet: *Ye stiff-necked!* etc. — ἀπεριτμ. τῇ καρδ. κ. τ. ὥσιν] an upbraiding of them with their unconverted carnal character, in severe contrast to the Jewish pride of circumcision. The meaning without figure is: *Men whose management of their inner life, and whose spiritual perception, are heathenishly rude, without moral refinement, not open for the influence of the divine Spirit.* Comp. Lev. xxvi. 41; Deut. x. 16, xxx. 6; Jer. iv. 4, vi. 10, ix. 25; Rom. ii. 25, 29; Barnabas, *Ep.* 9; Philo, *de migrat. Abr.* I. p. 450; and from the Rabbins, Schoettgen *in loc.* — ὑμεῖς] with weighty emphasis. — ἀεὶ] *always*; even yet at this day! — ὡς οἱ πατέρες ὑμῶν καὶ ὑμεῖς] *sc. ἀεὶ τῷ πν. ἁγ. ἀντιπ.*; for the fathers are thought of in their resistance to God and to the vehicles of His Spirit, and therefore not the bare ἐστέ is to be supplied (with Beza and Bornemann in the *Sächs. Stud.* 1842, p. 72). — The term ἀντιπίπτειν, not occurring elsewhere in the N. T., is here chosen as a *strong* designation. Comp. Polyb. iii. 19. 5: ἀντέπεσαν ταῖς σπείραις καταπληκτικῶς. Num. xxvii. 14; Herodian. vi. 3. 13. Bengel well puts it: "in adversum ruitis."

Ver. 52. Proof of the ὡς οἱ πατέρες ὑμῶν καὶ (also) ὑμεῖς. — καὶ ἀπέκτ.] *καὶ* is the climactic *even*; they have even *killed* them. Comp. on this reproach, Luke xi. 47. The characteristic more special designation of the prophets: τοὺς προκαταγγείλαντας κ.τ.λ., augments the guilt. — τοῦ δικαίου] *κατ' ἐξοχήν* of Jesus, the highest messenger of God, *the* (ideal) *Just One*, iii. 14, xxii. 14; 1 Pet. iii. 18; 1 John ii. 1. Contrast to the relative clause that follows. — νῦν] *in the present time*, opposed to the times of the fathers; ὑμεῖς is emphatically placed over against the latter as a parallel. — προδότηι] *betrayers* (Luke vi. 16), inasmuch as the Sanhedrists,

by false and crafty accusation and condemnation, delivered Jesus over to the Roman tribunal and brought Him to execution.

Ver. 53. *Οἷτινες*] *quippe qui*. Stephen desires, namely, now to give the *character*, through which the foregoing οὐ νῦν ὑμεῖς προδότηι κ.τ.λ., as founded on their actually manifested conduct, *receives its explanation*.—ἐλάβετε] *ye have received*, placed first with emphasis. — εἰς διαταγὰς ἀγγέλων] *upon arrangements of angels*, i.e. so that the arrangements made by angels (the direct servants of God), which accompanied the promulgation of the law,¹ made you perceive the obligation to recognise and observe the received law (comp. the contrast, κ. οὐκ ἐφυλάξ.) as the ethical aspect of your ἐλάβετε. Briefly, therefore: *Ye received the law with reference to arrangements of angels, which could not leave you doubtful that you ought to submit obediently to the divine institution*. — εἰς denotes, as often in Greek writers and in the N. T. (Winer, p. 371 [E. T. 496]), the direction of the mind, *in view of*. Comp. here especially, Matt. xii. 41; Rom. iv. 20. — διαταγή is *arrangement, regulation*, as in Rom. xiii. 2, with Greek writers διάταξις. Comp. also Ezra iv. 11; and see Suicer, *Thes.* I. p. 886. On the subject-matter, comp. Gal. iii. 19; Heb. ii. 2; Delitzsch on *Heb.* p. 49. At variance with linguistic usage, Beza, Calvin, Piscator, Elsner, Hammond, Wolf, Krause, Heinrichs, Kuinoel, and others, taking διαταγή in the above signification, render: *accepistis legem ab angelis promulgatam*, as if εἰς stood for ἐν. Others (Grotius, Calovius, Er. Schmid, Valckenaer, and others) explain διαταγή as *agmen dispositum*, because διατάσσειν is often (also in the classics) used of the drawing up of armies (2 Macc. xii. 20), and διάταξις of the divisions of an army (Judith i. 4, viii. 36), and translate *praesentibus angelorum ordinibus*, so that εἰς is likewise taken for ἐν. But against this view (with which, moreover, εἰς would have to be taken as *respectu*) there is the decisive fact, that there is no evidence of the use of διαταγή in the sense assumed; and therefore the supposition that διαταγή = διάταξις in this signification is

¹ Angels were the arrangers of the act of divine majesty, as *arrangers of a festival* (διατάσσοντες), *dispositores*.

arbitrary, as well as at variance with the manifest similarity of the thought with Gal. iii. 19. Bengel (comp. Hackett, F. Nitzsch, also Winer doubtfully, and Buttmann) renders: Ye received the law for *commands of angels*, i.e. *as commands of angels*, so that εἰς is to be understood as in ver. 21; comp. Heb. xi. 8. But the Israelites did not receive the law as *the commands of angels*, but as *the commands of God*, in which character it was made known to them δι' ἀγγέλων. Comp. Joseph. *Antt.* xv. 5. 3: ἡμῶν τὰ κάλλιστα τῶν δογμάτων καὶ τὰ ὀσιώτατα τῶν ἐν τοῖς νόμοις δι' ἀγγέλων παρὰ τοῦ Θεοῦ μαθόντων; and see Krebs *in loc.* — Moreover, the *mediating action of the angels* not admitting of more precise definition, which is here adverted to, is not contained in Ex. xix., but rests on tradition, which is imported already by the LXX. into Deut. xxxiii. 2. Comp. on Gal. iii. 19. For Rabbinical passages (*Talkut Rubeni* f. 107, 3, *al.*), see Schoettgen and Wetstein, *ad Gal.* iii. 19. It was a mistaken attempt at harmonizing, when earlier expositors sought to understand by the angels either Moses and the prophets (Heinrichs, Lightfoot) or the *seniores populi* (Surenhusius, *καταλλ.* p. 419); indeed, Chrysostom even discovers here again the angel in the bush.

Vv. 54–56. Ταῦτα] The reproaches uttered in vv. 51–53. — διεπρ. ταῖς καρδ.] see on v. 33. — ἔβρυχον τ. ὀδόντ.] *they gnashed their teeth* (from rage and spite). Comp. Archias, 12: βρύχων θηκτὸν ὀδόντα, Hermipp. quoted in Plut. *Pericl.* 33; Job xvi. 9; Ps. xxxv. 16, xxxvii. 12. — ἐπ' αὐτόν] *against him.* — πλήρ. πνεύμ.] which at this very moment filled and exalted him with special power, iv. 8. — εἰς τὸν οὐρανόν] like Jesus, John xvii. 1. The eye of the suppliant looks *everywhere toward heaven* (comp. on John xvii. 1), and *what* he beheld he saw *in the spirit* (πλήρ. πνεύμ. ἁγίου); *he* only, and not the rest present in the room. — τοὺς οὐρανοὺς] up to the highest. Comp. Matt. iii. 16. It is otherwise in Acts x. 11. — δόξαν Θεοῦ] הִנֵּה יְהוָה: *the brightness in which God* appears. See on ver. 2. Luke ii. 9. — ἐστῶτα] Why not *sitting*? Matt. xxvi. 64; Mark xvi. 19, *al.* He beheld Jesus, as He has raised Himself from God's throne of light and *stands ready* for the saving reception of the martyr. Comp. ver. 59. The pro-

phetic basis of this vision in the soul of Stephen is Dan. vii. 13 f. Chrysostom erroneously holds that it is a testimony of the *resurrection of Christ*. Rightly Oecumenius: ἵνα δείξῃ τὴν ἀντίληψιν τὴν εἰς αὐτόν. Comp. Bengel: "quasi obvium Stephano." De Wette finds no explanation satisfactory, and prefers to leave it unexplained; while Bornemann (in the *Sächs. Stud.* 1842, p. 73 f.) is disposed only to find in it the idea of *morandi et existendi* (Lobeck, *ad Aj.* 199), as formerly Beza and Knapp, *Scr. var. arg.* — εἶδε] is to be apprehended as *mental seeing in ecstasy*. Only of Stephen himself is this seeing related; and when he, like an old prophet (comp. John xii. 41), gives utterance to what he saw, the rage of his adversaries—who therefore had seen nothing, but recognised in this declaration mere blasphemy—reaches its highest pitch, and breaks out in tumultuary fashion. The views of Michaelis and Eckermann, that Stephen had only expressed his firm conviction of the glory of Christ and of his own impending admission into heaven; and the view of Hezel (following older commentators, in Wolf), that he had seen a dazzling cloud as a symbol of the presence of God,—convert his utterance at this lofty moment into a flourish of rhetoric. According to Baur, the *author's own view* of this matter has *objectivized* itself into a vision, just as in like manner vi. 15 is deemed unhistorical. — εἶδε . . . θεωρῶ] *he saw . . . I behold*. See Tittmann's *Synon.* pp. 116, 120. As to ὁ υἱὸς τ. ἀνθρ., the Messianic designation in accordance with Dan. vii. 13, see on Matt. viii. 20.

Vv. 57, 58. The tumult, now breaking out, is to be conceived as proceeding from the Sanhedrists, but also extending to all the others who were present (vi. 12). To the latter pertains especially what is related from ὤρμησαν onward.—*They stopped their ears*, because they wished to hear nothing more of the blasphemous utterances. — ἐξω τῆς πόλεως] see Lev. xxiv. 14. "Locus lapidationis erat extra urbem; omnes enim civitates, muris cinctae, paritatem habent ad castra Israelis." Gloss in *Babyl. Sanhedr.* f. 42. 2. — ἐλιθοβολοῦν] This is the *fact generally stated*. Then follows as a *special circumstance*, the activity of *the witnesses* in it. Observe that, as

αὐτόν is not expressed with ἐλιθοβ,¹ the preceding ἐπ' αὐτόν is to be extended to it, and therefore to be mentally supplied. Comp. LXX. Ex. xxiii. 47. — οἱ μάρτυρες] The same who had testified at vi. 13. A fragment of legality! for the witnesses against the condemned had, according to law, to cast the first stones at him, Deut. xvii. 7; *Sanhedr.* vi. 4. — ἀπέθεντο τὰ ἱμάτια αὐτῶν] ὥστε εἶναι κοῦφοι καὶ ἀπαραπόδιστοι εἰς τὸ λιθοβολεῖν, Theophylact. — Σαύλου] So distinguished and zealous a disciple of the Pharisees—who, however, ought neither to have been converted into the “notarial witness,” nor even into the representative of the court conducting the trial (Sepp)—was for such a service quite as ready (xxii. 20) as he was welcome. But if Saul had been *married* or already a young *widower* (Ewald), which does not follow from 1 Cor. vii. 7, 8, Luke, who knew so exactly and had in view the circumstances of his life, would hardly have called him *νεανίας*, although this denotes a degree of age already higher than *μειράκιον* (Lobeck, *ad Phryg.* p. 213). Comp. xx. 9, xxiii. 17, also v. 10; Luke vii. 14. — καὶ ἐλιθοβόλουν] not merely the witnesses, but generally. The repetition has a *tragic* effect, which is further strengthened by the appended contrast ἐπικαλ. κ.τ.λ. A want of clearness, occasioned by the use of two documents (Bleek), is not discernible.—The *stoning*, which as the punishment of blasphemy (Luke xxiv. 16; *Sanhedr.* vii. 4) was inflicted on Stephen, seeing that no formal sentence preceded it, and that the execution had to be confirmed and carried out on the part of the Roman authorities² (see Joseph. *Antt.* xx. 9. 1, and on John xviii. 31), is to be regarded *as an illegal act of the tumultuary outbreak*. Similarly, the murder of James the Just, the Lord's brother, took place at a later period. The less the limits of such an outbreak can be defined, and the more the calm historical course of the speech of Stephen makes it easy to understand that the Sanhedrists

¹ Which Bornemann has added, following D and vss.

² Ewald supposes that the Sanhedrim might have appealed to the permission granted to them by Pilate in John xviii. 31. But so much is not implied in John xviii. 31; see *in loc.* And ver. 57 sufficiently shows how far from “*calmly and legally*” matters proceeded at the execution.

should have heard him quietly up to, but not beyond, the point of their being directly attacked (ver. 51 ff), so much the less warrantable is it, with Baur and Zeller, to esteem nothing further as historical, than that Stephen fell "as victim of a popular tumult suddenly arising on occasion of his lively public controversial discussions," without any proceedings in the Sanhedrim, which are assumed to be the work of the author.

VV. 59, 60. Ἐπικαλούμενον] *while he was invoking*. Whom ? is evident from the address which follows. — κύριε Ἰησοῦ] *both* to be taken as *vocatives* (Rev. xxii. 20) according to the formal expression κύριος Ἰησοῦς (Gersdorf, *Beitr.* p. 292 ff.), with which the apostolic church designates Jesus as the exalted Lord, not only of His church, but of the world, in the government of which He is installed as σύνθρονος of the Father by His exaltation (Phil. ii. 6 ff.), until the final completion of His office (1 Cor. xv. 28); comp. x. 36. Stephen invoked *Jesus*; for he had just beheld *Him* standing ready to help him. As to the *invocation of Christ* generally (relative worship, conditioned by the relation of the exalted Christ to the Father), see on Rom. x. 12; 1 Cor. i. 2; Phil. ii. 10. — δέξαι τὸ πνεῦμά μου] *namely, to thee in heaven* until the future resurrection. Comp. on Phil. i. 26, remark. "Fecisti me victorem, recipe me in triumphum," Augustine. — φωνῇ μεγάλῃ] the last expenditure of his strength of love, the fervour of which also discloses itself in the *kneeling*. — μὴ στήσης αὐτοῖς τ. ἁμαρτ. ταύτ.] *fix not this sin* (of my murder) *upon them*. This negative expression corresponds quite to the positive: ἀφιέναι τὴν ἁμαρτίαν, to let the sin go as regards its relation of guilt, instead of fixing it for punishment. Comp. Rom. x. 3; Ecclus. xlv. 21, 22; 1 Macc. xiii. 38, xiv. 28, xv. 4, *al.* The notion, "to *make availing*" (de Wette), *i.e.* to *impute*, corresponds to the *thought*, but is not denoted by the *word*. Linguistically correct is also the rendering: "weigh not this sin to them," as to which the comparison of ἥρψ is not needed (Matt. xxvi. 15; Plat. *Tim.* p. 63 B, *Prot.* p. 356 B, *Pol.* x. p. 602 D; Xen. *Cyr.* viii. 2. 21; Valcken. *Diatr.* p. 288 A). In this view the sense would be: Determine not the *weight* of the sin (comp. xxv. 7), consider not how heavy it is. But

our explanation is to be preferred, because it corresponds more completely to the prayer of Jesus, Luke xxiii. 34, which is evidently the pattern of Stephen in his request, only saying negatively what that expresses positively. In the case of such as Saul what was asked took place; comp. Oecumenius. In the similarity of the last words of Stephen, ver. 59 with Luke xxiii. 34, 40 (as also of the words *δέξαι τὸ πν. μου* with Luke xxiii. 46), Baur, with whom Zeller agrees, sees an indication of their unhistorical character; as if the example of the dying Jesus might not have sufficiently suggested itself to the first martyr, and proved sufficient motive for him to die with similar love and self-devotion.—*ἐκοιμήθη*] “lugubre verbum et suave,” Bengel; on account of the *euphemistic* nature of the word, never used of the dying of *Christ*. See on 1 Cor. xv. 18.

CHAPTER VIII.

VER. 1. πάντες τε] Lachm. Tisch. Born. read πάντες δέ, according to B C D E H, min. Vulg. Copt. *al.*, and several Fathers. A, min. Syr. Aeth. have τέ; **Σ*** has only πάντες; **Σ**** has καὶ π. The δέ has the preponderance of testimony, and is therefore to be adopted, as also in ver. 6. — Ver. 2. ἐποίησαντο] Lachm. and Born. read ἐποίησαν, according to decisive testimony. — Ver. 5. πόλιν] Lachm. reads τὴν πόλιν, after A B **Σ**, 31, 40. More precise definition of the capital. — Ver. 7. πολλῶν] Lachm. reads πολλοί,¹ and afterwards ἐξήρχοντο, following A B C E **Σ**, min. Vulg. Sahid. Syr. utr.; ἐξήρχοντο is also in D, which, however, reads πολλοῖς (by the second hand: ἀπὸ πολλοῖς). Accordingly ἐξήρχοντο, as decisively attested, is to be considered genuine (with Born. and Tisch.), from which it necessarily follows that Luke cannot have written πολλοί (which, on the contrary, was mechanically introduced from the second clause of the verse), but either πολλῶν (H) or πολλοῖς (D*). — Ver. 10. ἡ καλουμένη] is wanting in Elz., but is distinctly attested. The omission is explained from the fact that the word appeared inappropriate, disturbing, and feeble. — Ver. 12. τὰ περί] Lachm. Tisch. Born. read περί, after A B C D E **Σ**. Correctly; εὐαγγελίζ. is not elsewhere connected with περί, and this very circumstance occasioned the insertion of τὰ. — Ver. 13. δυνάμεις καὶ σημεῖα μεγάλα γινόμενα] Elz. Lachm. Born. read: σημεῖα κ. δυνάμεις μεγάλας γινόμενας. Both modes of arrangement have important attestation. But the former is to be considered as original, with the exclusion, however, of the μεγάλα deleted by Tisch., which is wanting in many and correct codd. (also in **Σ**), and is to be considered as an addition very naturally suggesting itself (comp. vi. 8) for the sake of strengthening. The later origin of the latter order of the words is proved by the circumstance that all the witnesses in favour of it have μεγάλας, and therefore it must have arisen after μεγάλα was already added. — Ver. 16. οὕτω] A B C D E **Σ**, min. Chrys. have οὐδέπω. Recommended by Griesb. and adopted by Rinck, Lachm. Tisch. Born. The *Recepta* came into the

¹ Instead of which, however, he (*Praefat.* p. viii.) conjectures πολλά.

text, through the inattention of the transcribers, as the word to which they were more accustomed. — Ver. 18. On decisive evidence *ιδών* is to be adopted, with Griesb. and the later editors, instead of *θεασάμ.* The latter is a more precise definition. — Ver. 21. *ἐνώπιον*] A B C D *κ*, min. and several Fathers have *ἐναντίον* or *ἐναντι*, which last Griesb. has recommended, and Lachm. Tisch. Born. have adopted. Correctly; the familiar word was inserted instead of the rare one (Luke i. 8). — Ver. 22. *κυρίου*] So Lachm. Tisch. Born. But Elz. Scholz have *Θεοῦ*, against preponderating evidence. A mechanical repetition, after ver. 21. — Ver. 25. The imperfects *ὑπέστρεφον* and *εὐηγγελίζοντο* (Lachm. Tisch. Born.) are decisively attested, as is also the omission of *τῆς* before *βασίλ.* in ver. 27. — Ver. 27. *ὁς* before *ἐλῃλ.* is wanting in Lachm. and Born., following A C* D* *κ**, Vulg. Sahid. Oec. An incorrect expedient to help the construction. — After ver. 36, Elz. has (ver. 37): *εἶπε δὲ ὁ Φίλιππος· εἰ πιστεύεις ἐξ ὅλης τῆς καρδίας, ἔξεστιν. Ἀποκριθεὶς δὲ εἶπε· πιστεύω τὸν υἱὸν τοῦ Θεοῦ εἶναι τὸν Ἰησοῦν Χριστόν.* This is wanting in decisive witnesses; and in those which have the words there are many variations of detail. It is defended, indeed, by Born., but is nothing else than an old (see already Iren. iii. 12; Cypr. *ad Quir.* iii. 43) addition for the sake of completeness. — Ver. 39. After *πνεῦμα* A**, min. and a few vss. and Fathers have *ἄγιον ἐπέπεσεν ἐπὶ* (or *εἰς*) *τὸν εὐνούχον, ἄγγελος δέ.* A pious expansion and falsification of the history, induced partly by ver. 26 and partly by x. 44.

Ver. 1. The observation *Σαῦλος . . . αὐτοῦ*¹ forms the significant transition to the further narrative of the persecution which is annexed. — *ἦν συνευδοκῶν*] *he was jointly assenting*, in concert, namely, with the originators and promoters of the *ἀναίρεσις*; comp. Luke xi. 48, and on Rom. i. 32. On *ἀναίρεσις*, in the sense of *caedes*, *supplicium*, comp. Num. xi. 15; Judith xv. 4; 2 Macc. v. 13; Herodian. ii. 6. 1, iii. 2. 10. Here, also, the continuance and duration are more strongly denoted by *ἦν* with the participle than by the mere finite tense. — *ἐν ἐκείνῃ τῇ ἡμέρᾳ*] is not, as is usually quite arbitrarily done, to be explained indefinitely *illo tempore*, but (comp. ii. 41): *on that day*, when Stephen was stoned, the

¹ Observe the *climax* of the three statements concerning Saul, vii. 59, viii. 1 and 3; also how the second and third are inserted *antithetically*, and how all three are evidently intended to prepare the way for the subsequent importance of the man.

persecution arose, for the outbreak of which this tumultuary stoning served as signal. — τὴν ἐν Ἱεροσ.] added, because now the dispersion (comp. xi. 19) set in. — πάντες] a hyperbolical expression of the popular mode of narration, Matt. iii. 5; Mark iii. 33, *al.* At the same time, however, the general expression τὴν ἐκκλησίαν does not permit us to limit πάντες especially to the *Hellenistic* part of the church (Baur, I. p. 46, ed. 2; comp. de Wette). But if the hyperbolical πάντες is not to be used against the historical character of the narrative (Schneckenburger, Zeller), neither are we to read withal between the lines that the church had been formally *assembled* and broken up, but that to dispersion into the regions of Judaea and Samaria (which is yet so clearly affirmed of the πάντες!), a great part of those broken up, including the apostles, had not allowed themselves to be induced (so Baumgarten). — κ. Σαμαρείας] This country only is here mentioned as introductory to the history which follows, ver. 5 ff. For a wider dispersion, see xi. 19. — πλὴν τῶν ἀποστ.] This is explained (in opposition to Schleiermacher, Schneckenburger, and others, who consider these statements improbable) by the greater steadfastness of the apostles, who were resolved as yet, and in the absence of more special divine intimation, to remain at the centre of the theocracy, which, in their view at this time, was also the centre of the new theocracy.¹ They knew themselves to be the appointed upholders and πρωταγωνισταί (Oecumenius) of the cause of their Lord.

Vv. 2, 3. The connection of vv. 1–3 depends on the double contrast, that in spite of the outbreak of persecution which took place on that day, the dead body of the martyr was nevertheless honoured by pious Jews; and that on the other hand, the persecuting zeal of Saul stood in stern opposition thereto. *On that day arose a great persecution* (ver. 1). *This, however, prevented not pious men from burying and lamenting Stephen* (ver. 2); *but Saul laid waste*, in that persecution which arose, *the church* (of Jerusalem, ver. 3). The common opinion is accordingly erroneous, that there prevails here a lack of

¹ Quite inappropriately, pressing that πάντες, Zeller, p. 153, in opposition to this inquires: “Wherefore was this necessary, if all their followers were dispersed?”

connection (ver. 2 is a supplementary addition, according to de Wette), which is *either* (Olshausen, Bleek) to be explained by the insertion of extracts from different sources, *or* (Ziegler in Gabler's *Journ. f. theol. Lit.*, I. p. 155) betokens that ἐγένετο δὲ . . . ἀποστόλων is an interpolation, *or* (Heinrichs, Kuinoel) at least makes it necessary to hold these words as transposed, so that they had originally stood after ver. 2.¹ — συγκομίζειν] *to carry together*, then, used of the dead who are carried to the other dead bodies at the burial-place, and generally: *to bury*. Soph. *Aj.* 1048; Plut. *Sull.* 38. According to the Scholiast on Soph. *l.c.* and Phavorinus, the expression is derived from gathering the fruits of harvest. Comp. Job v. 26. — The ἄνδρες εὐλαβεῖς are not (in opposition to Heinrichs and Ewald) *Christians*, but, as the connection requires, religious *Jews* who, in their pious conscientiousness (comp. ii. 5), and with a secret inclination to Christianity (comp. Joseph of Arimathea and Nicodemus), had the courage to honour the innocence of him who had been stoned. Christians would probably have been prevented from doing so, and Luke would have designated them more distinctly. — κοπετός: θρήνος μετὰ ψοφοῦ χειρῶν, Hesychius. See Gen. i. 10; 1 Macc. ii. 70; Nicarch. 30; Plut. *Fab.* 17; Heyne, *Obs. in Tibull.* p. 71. — ἐλυμαίνετο] *he laid waste*, comp. ix. 21; Gal. i. 13. The following sentence informs us how he proceeded in doing so; therefore a colon is to be placed after τ. ἐκκλ. — κατὰ τοὺς οἰκ. εἰσπορ.] *entering by houses* (house by house, Matt. xxiv. 7; Winer, p. 374 [E. T. 500]). — σύρων] *dragging*. See Tittmann, *Synon. N. T.* p. 57 f., and Wetstein. Comp. xiv. 19, xvii. 3. Arrian. *Epict.* i. 29.

Vv. 4, 5. Διήλθον] *they went through*, they dispersed themselves through the countries to which they had fled.² — Ver. 5. Of the dispersed persons active as missionaries, who were before designated generally, one is now singled out

¹ According to Schwanbeck, p. 325, ver. 1 is to be regarded as an insertion from the biography of Peter.

² The οἱ μὲν οὖν διασπαρίντες is resumed at xi. 19,—a circumstance betokening that the long intervening portion has been derived from special sources here incorporated.

and has his labours described, namely *Philip*, not the apostle, as is erroneously assumed by Polycrates in Eusebius, iii. 31. 2, v. 24. 1 (see, on the contrary, vv. 1, 14, and generally, Zeller, p. 154 ff; Ewald, p. 235 f.), but he who is named in vi. 5, xxi. 8. That the persecution should have been directed with special vehemence against the colleagues of Stephen, was very natural. Observe, however, that in the case of those dispersed, and even in that of Philip, preaching was not tied to an existing special office. With their preaching probably there was at once practically given the new ministry (that of the evangelists, xxi. 8; Eph. iv. 11), as circumstances required, under the guidance of the Spirit. — *κατελθ.*] from Jerusalem. — *εἰς πόλιν τῆς Σαμαρ.*] into a city of Samaria. What city it was (Grotius and Ewald think of the capital, Olshausen thinks that it was perhaps *Sichem*) is to be left entirely undetermined, and was probably unknown to Luke himself. Comp. John iv. 5. Kuinoel, after Erasmus, Beza, Calvin, Calovius, and others, takes τῆς Σαμαρ. as the name, not of the country, but of the capital (*Sebaste*, which was also called *Samaria*, Joseph. *Antt.* xviii. 6. 2). In that case, indeed, the article would not have been necessary before πόλιν, as Olshausen thinks (Poppo, *ad Thuc.* i. 10; Ellendt, *Lex. Soph.* II. p. 137; comp. Luke ii. 4, 11; 2 Pet. ii. 6). πόλις, too, with the genitive of the name of the city, is a Greek idiom (Ruhnk. *Epp. crit.* p. 186); but ver. 9, where τῆς Σαμαρ. is evidently the name of the country (τὸ ἔθνος), is decidedly opposed to such a view. See also on ver. 14. — *αὐτοῖς*] namely, the people in that city.

Vv. 6, 7. *Προσεύχον*] they gave heed thereto, denotes attentive, favourably disposed interest, xvi. 14; Heb. ii. 1; 1 Tim. i. 4; often in Greek writers, Jacobs, *ad Ach. Tat.* p. 882. The explanation *fidem praebebant* (Krebs, Heinrichs, Kuinoel, and others) confounds the result of the *προσέχειν* (ver. 12) with the *προσέχειν* itself,—a confusion which is committed in all the passages adduced to prove it. — *ἐν τῷ ἀκούειν αὐτοὺς κ. κ.τ.λ.*] in their hearing, etc., while they heard.—In ver. 7, more than in v. 16, those affected by natural diseases (*παραλελ. κ. χωλοὶ*), who were healed (*ἐθεραπεύθ.*), are expressly distinguished from the possessed (comp. Luke iv. 40 f.), whose

demons came out (ἐξήρχετο) with great crying.—Notice the article before ἐχόντων: of many of those who, etc., consequently, not of all. As regards the construction, πολλῶν is dependent on the τὰ πνεύματα ἀκάθαρτα to be again tacitly supplied after πνεύματα ἀκάθαρτα (see Matthiae, p. 1533; Kühner, II. p. 602).

Ver. 9. Σίμων] is not identical (in opposition to Heumann, Krebs, Rosenmüller, Kuinoel, Neander, de Wette, Hilgenfeld, see also Gieseler's *Kirchengesch.* I. sec. 18. 8, and others) with the Simon of Cyprus in Joseph. *Antt.* xx. 7. 2,¹ whom the Procurator Felix, at a later period, employed to estrange Drusilla, the wife of Azizus king of Emesa in Syria, from her husband. For (1) Justin, *Apol.* I. 26 (comp. *Clem. Hom.* i. 15, ii. 22), expressly informs us that Simon was from the village Gitthon in Samaria, and Justin himself was a Samaritan, so that we can the less suppose, in his case, a confusion with the name of the Cyprian town Κίτιον (Thuc. i. 112. 1). (2) The identity of name cannot, on account of its great prevalence, prove anything, and as little can the assertion that the Samaritans would hardly have deified one of their own countrymen (ver. 10). The latter is even more capable of explanation from the national pride, than it would be with respect to a Cyprian. — προῦπῆρχεν] *he was formerly* (even before the appearance of Philip) in the city. The following μαγέων κ.τ.λ. then adds how he was occupied there; comp. Luke xxiii. 12. — μαγέων] *practising magical arts*, only here in the N. T.; but see Eur. *Iph. T.* 1337; Meleag. 12; Clearch. in Athen. vi. p. 256 E; Jacobs, *ad Anthol.* VI. p. 29. The magical exercises of the wizards, who at that time very frequently wandered about in the East, extended chiefly to an ostentatious application of their attainments in physical knowledge to juggling conjurings of the dead and demons, to influencing the gods, to sorceries, cures of the sick, soothsayings from the stars, and the like, in which the ideas and formulae of the Oriental-Greek theosophy were turned to display. See Neander, *Gesch. d. Pflanz. u. Leit. d. christl. K.* I. p. 99 f.;

¹ Neander, p. 107 f., has entirely misunderstood the words of Josephus. See Zeller, p. 164 f.

Müller in Herzog's *Encykl.* VIII. p. 675 ff. — *τινα . . . μέγαν*] We are not, accordingly, to put any more definite claim into the mouth of Simon; the text relates only generally his *boasting self-exaltation*, which may have expressed itself very differently according to circumstances, but always amounted to this, that he *himself was a certain extraordinary person*. Perhaps Simon designedly avoided a more definite self-designation, in order to leave to the praises of the people all the higher scope in the designating of that (ver. 10) which he himself wished to pass for. — *ἐαυτόν*] He thus acted quite differently from Philip, who preached *Christ*, ver. 5. Comp. Rev. ii. 20.

Ver. 10. *Προσεῖχον*] just as in ver. 6. — *ἀπὸ μικροῦ ἕως μεγάλου*] A designation of the whole body, *from little and up to great*, i.e. *young and old*. Comp. Heb. viii. 11; Acts xxvi. 22; Bar. i. 4; Judith xiii. 4, 13; 1 Macc. v. 45; LXX. Gen. xix. 11; Jer. xlii. 1, *al.* — *οὗτός ἐστιν ἡ δύν. τ. Θεοῦ ἡ καλ. μεγ.*] *this is the God-power called great*. The Samaritans believed that Simon was the power emanating from God, and appearing and working among them as a human person, which, as the highest of the divine powers, was designated by them with a specific appellation *κατ' ἐξοχήν* as the *μεγάλη*. Probably the Oriental-Alexandrine idea of the world-creating manifestation of the hidden God (the *Logos*, which Philo also calls *μητρόπολις πασῶν τῶν δυνάμεων τοῦ Θεοῦ*) had become at that time current among them, and they saw in Simon this effluence of the Godhead rendered human by incarnation,—a belief which Simon certainly had been cunning enough himself to excite and to promote, and which makes it more than probable that the magician, to whom the neighbouring Christianity could not be unknown, designed in the part which he played to present a phenomenon similar to Christ; comp. Ewald. The belief of the Samaritans in Simon was thus, as regards its tenor, an analogue of the *ὁ λόγος σὰρξ ἐγένετο*, and hence served to prepare for the true and definite faith in the Messiah, afterwards preached to them by Philip: the former became the bridge to the latter. Erroneously Philastr. *Haer.* 29, and recently Olshausen, de Wette, and others put the words *ἡ δύναμις κ.τ.λ.* into the mouth of Simon

himself, so that they are held only to be an echo of what the sorcerer had boastingly said of himself.¹ This is contrary to the text, which expressly distinguishes the opinion of the infatuated people here from the assertion of the magician himself (ver. 9). He had characterized himself *indefinitely*; they judged *definitely* and *confessed* (λέγοντες) the highest that

¹ According to Jerome on *Matth.* xxiv., he asserted of himself: "Ego sum sermo Dei, ego sum speciosus, ego paracletus, ego omnipotens, ego omnia Dei." Certainly an invention of the later Simonians, who transferred specifically Christian elements of faith to Simon. But this and similar things which were put into the mouth of Simon (that he was ἀνωτάτη τις δύναμις καὶ αὐτοῦ τοῦ τὸν κόσμον κτίσαντος Θεοῦ, *Clem. Hom.* ii. 22, 25; that he was the same who had appeared among the Jews as the Son, but had come among the Samaritans as the Father, and among other nations as the Holy Spirit, *Iren.* i. 23), and were wonderfully dilated on by opponents, point back to a *relation of incarnation* analogous to the incarnation of the *Logos*, under which the adherents of Simon conceived him. De Wette incorrectly denies this, referring the expression: "the great power of God," to the notion of an *angel*. This is too weak; all the ancient accounts concerning Simon, as well as concerning his alleged companion Helena, the all-bearing mother of angels and powers, betoken a *Messianic* part which he played; to which also the name ἰ 'Εσπῶς, by which he designated himself according to the Clementines, points. This name (hardly correctly explained by Ritschl, *allkath. Kirche*, p. 228 f., from ἀναστήσι, *Deut.* xviii. 15, 18) denotes the *imperishable* and *unchangeable*. See, besides, concerning Simon and his doctrine according to the Clementines, Uhlhorn, *die Homil. u. Recognit. des Clemens Rom.* p. 281 ff.; Zeller, p. 159 ff.; and concerning the entire diversified development of the old legends concerning him, Müller in *Herzog's Encykl.* XIV. p. 391 ff.; concerning his doctrine of the Aeons and Syzygies, *Philosoph. Orig.* vi. 7 ff. According to Baur and Zeller, the magician *never existed at all*; and the *legend* concerning him, which arose from Christian polemics directed against the Samaritan worship of the sun-god, the Oriental Hercules (Baal-Melkart), is nothing else than a hostile *travestie of the Apostle Paul* and his antinomian labours. Comp. also Hilgenfeld, *d. clement. Recognit.* p. 319 f.; Volckmar in the *theol. Jahrb.* 1856, p. 279 ff. The Book of Acts has, in their view, admitted this legend about Simon, but has cut off the reference to Paul. Thus the state of the case is exactly reversed. The history of Simon Magus in our passage was amplified in the Clementines in an anti-Pauline interest. The Book of Acts has not cut off the hostile reference to Paul; but the Clementines have added it, and accordingly have dressed out the history with a view to combat Paulinism and Gnosticism, indeed have here and there caricatured Paul himself as Simon. We set to work unhistorically, if we place the simple narratives of the N. T. on a parallel with later historical excrescences and disfigurements, and by means of the latter attack the former as likewise fabulous representations. Our narrative contains the historical germ, from which the later legends concerning Simon Magus have luxuriantly developed themselves; the Samaritan worship of the sun and moon has nothing whatever to do with the history of Simon.

could be said of him ; and in doing so, accorded with the intention of the sorcerer.

Ver. 12. *They believed Philip, who announced the good news of the kingdom of God and of the name of Jesus Christ.* — εὐαγγελίζ. only here (see the critical remarks) with περί, but see Rom. i. 3 ; Josephus, *Antt.* xv. 7. 2. — The Samaritans called the Messiah whom they expected משיח or מתיח, the *Converter*, and considered Him as the universal, not merely political, but still more religious and moral, Renewer. See on John iv. 25.

Ver. 13. Ἐπίστευσε] also on his part (κ. αὐτός), like the other Samaritans, *he became believing*, namely, likewise τῷ Φιλίππῳ εὐαγγελιζομένῳ κ.τ.λ. Entirely at variance with the text is the opinion (Grotius, Clericus, Rosenmüller, Kuinoel) that Simon regarded Jesus only as a great magician and worker of miracles, and not as the Messiah, and only to this extent believed on Him. He was, by the preaching and miracles of Philip, actually moved to faith in Jesus as the Messiah. Yet this faith of his was only historical and intellectual, without having as its result a change of the inner life ;¹ hence he was soon afterwards capable of what is related in vv. 18, 19. The real μετάνοια is not excited in him, even at ver. 24. Cyril aptly remarks : ἐβαπτίσθη, ἀλλ' οὐκ ἐφωτίσθη. — ἐξίστατο] he, who had formerly been himself ἐξιστῶν τὸ ἔθνος !

Vv. 14-17. Οἱ ἐν Ἱεροσ. ἀπόστ.] applies, according to ver. 1, to *all* the apostles, to the apostolic college, which commissioned two of its most distinguished members (Gal. ii. 9). — Σαμάρεια] here also the name of the *country* ; see vv. 5, 9. From the success which the missionary labours of Philip had in that single *city*, dates the conversion of the *country in general*, and so the fact : δέδεκται ἡ Σαμάρεια τὸν λόγον τοῦ Θεοῦ. — The *design* of the mission of Peter and John² is

¹ Bengel well remarks : “ Agnovit, virtutem Dei non esse in se, sed in Philippo. . . . Non tamen pertigit ad fidem plenam, justificantem, cor purificantem, salvantem, tametsi ad eam pervenisse speciose videretur, donec se aliter prodidit.”

² Which Baur (I. p. 47, ed. 2) derives from the *interest of Judaism* to place the new churches in a position of *dependence on Jerusalem*, and to prevent too free a development of the Hellenistic principle. See, on the other hand, Schneckenburger in the *Stud. u. Krit.* 1855, p. 542 ff., who, however, likewise

certainly, according to the text (in opposition to Schneckenburger), to be considered as that which they actually did after their arrival (ver. 15) : *to pray for the baptized, in order that (ὥπως) they might receive the Holy Spirit.* Not as if, in general, the communication of the Spirit had been exclusively bound up with the prayer and the imposition of the hands (vv. 17, 18) of an actual apostle ; nor yet as if here under the Spirit we should have to conceive something peculiar (τὸ τῶν σημείων, Chrysostom, comp. Beza, Calvin) : but the observation, ver. 16, makes the baptism of the Samaritans *without* the reception of the Spirit appear as something *extraordinary* : the epoch-making advance of Christianity beyond the bounds of Judaea into Samaria was *not* to be accomplished *without the intervention of the direct ministry of the apostles.* Comp. Baumgarten, p. 175 ff. Therefore the Spirit was reserved until this apostolic intervention occurred. To explain the matter from the designed *omission of prayer* for the Holy Spirit on the part of *Philip* (Hofmann, *Schriftbew.* II. 2, p. 32), or from the *subjectivity of the Samaritans*, whose faith had not yet penetrated into the inner life (Neander, p. 80 f., 104), has no justification in the text, the more especially as there is no mention of any further *instruction* by the apostles, but only of their prayer (and imposition of hands¹), in the effect of which certainly their greater ἐξουσία, as compared with that of Philip as the mere evangelist, was historically made apparent, because the nascent church of Samaria was not to develope its life otherwise than in living

gratuitously imports the opinion that the conversion of the Samaritans appeared *suspicious* and required a *more exact examination.*

¹ Ver. 15, comp. with vv. 17, 18, shows clearly the relation of prayer to the imposition of hands. The prayer *obtained* from God the communication of the Spirit, but the imposition of hands, after the Spirit had been prayed for, became the *vehicle* of the communication. It was certainly of a symbolical nature, yet not a bare and ineffective symbol, but the effective conductor of the gifts prayed for. Comp. on vi. 6. In xix. 5 also it is applied after baptism, and with the result of the communication of the Spirit. On the other hand, at x. 48, it would have come too late. If it is not specially mentioned in cases of ordinary baptism, where the operation of the Spirit was not bound up with the *apostolic* imposition of hands as here (see 1 Cor. i. 14-17, xii. 13 ; Tit. iii. 5), it is to be considered as obvious of itself (Heb. vi. 2).

connection with the apostles themselves.¹ The *miraculous* element of the apostolic influence is to be recognised as connected with the whole position and function of the apostles, and not to be referred to a sphere of view belonging to a later age (Zeller, Holtzmann). — δέδεκται] *has received*: see xvii. 7; Winer, p. 246 [E. T. 328]; Valcken. p. 437. — καταβάντες] *namely, to Samaria situated lower*. — οὐδέπω γὰρ ἦν] *for as yet not at all, etc.* — μόνον δὲ βεβαπτισμένοι κ.τ.λ.] *but they found themselves only in the condition of baptized ones* (not at the same time also furnished with the Spirit).

Ver. 18. The communication of the Spirit was *visible* (ιδών, see the critical remarks) in the gestures and gesticulations of those who had received it, perhaps also in similar phenomena to those which took place at Pentecost in Jerusalem. — *Did Simon himself receive the Spirit?* Certainly not, as this would have rendered him incapable of so soon making the offer of money. He saw the result of the apostolic imposition of hands on *others*,—thereupon his impatient desire waits not even for his own experience (the power of the apostolic prayer would have embraced him also and filled him with the Spirit), and, before it came to his turn to receive the imposition of hands, he makes his proposal, perhaps even as a condition of allowing the hands to be laid upon him. The opinion of Kuinoel, that from pride he did not consider it at all necessary that the hands should be laid on him, is entirely imaginary. *The motive of his proposal* was selfishness in the interest of his magical trade; very naturally he valued the communication of the Spirit, to the inward experience of which he was a stranger, only according to the surprising outward phenomena, and hence saw in the apostles the possessors of a higher magical power still unknown to himself, the possession of which he as a sorcerer coveted, “ne quid sibi deesset ad ostentationem et quaestum,” Erasmus.

Vv. 20, 21. *Thy money be along with thee unto destruction*; *i.e.* let perdition, Messianic penal destruction, come upon thy money and thyself! The sin-money, in the lofty strain of

¹ Surely this entirely peculiar state of matters should have withheld the Catholics from grounding the doctrine of *confirmation* on our passage (as even Beelen does).

the language, is set forth as something personal, capable of ἀπώλεια. — εἴη εἰς ἀπώλ.] a usual attraction: *fall into destruction and be in it*. See Winer, p. 386 f. [E. T. 516 f.]. Comp. ver. 23. — τὴν δωρεὰν τοῦ Θεοῦ] τὴν ἐξουσίαν ταύτην, ἵνα κ.τ.λ., ver. 19. Observe the antithetically chosen designation. — ἐνόμισας] *thou wast minded*, namely, in the proposal made. — μερὶς οὐδὲ κλῆρος] synonyms, of which the second expresses the idea figuratively: *part nor lot*. Comp. Deut. xii. 12, xiv. 27, 29; Isa. lvii. 6. The utterance is earnest. — ἐν τῷ λόγῳ τούτῳ] *in this word, i.e. in the ἐξουσία* to be the medium of the Spirit, which was in question. Lange gratuitously imports the idea: *in this word, which flows from the hearts of believers moved by the Spirit*. λόγος of the “*ipsa causa, de qua disceptatur*,” is very current also in classical writers, Ast, *Lex. Plat.* II. p. 256; Brunck, *ad Soph. Aj.* 1268; Wolf, *ad Dem. Lept.* p. 277; Nägelsb. on the *Iliad*, p. 41 f. ed. 3. Others, as Olshausen and Neander after Grotius, explain λόγος of the *gospel*, all share in whose blessings is cut off from Simon. But then this reference must have been suggested by the context, in which, however, there is no mention at all of doctrine. — εὐθεία, *straight, i.e. upright* (comp. Wisd. ix. 3; Ecclus. vii. 6), for Simon thought to acquire (κτᾶσθαι) an ἐξουσία not destined for him, from immoral motives, and by an unrighteous means. Herein lies the immoral nature of *simony*, whose source is selfishness. Comp. the ethical σκολιός (Luke iii. 5), ii. 40; Phil. ii. 15. “*Cor arx boni et mali*,” Bengel; Delitzsch, *Psychol.* p. 250.

Vv. 22, 23. Ἀπὸ τῆς κακ.] *i.e. turning thee away from*, Heb. vi. 1. Comp. on 2 Cor. xi. 3. — εἰ ἄρα ἀφεθήσεται] *entreat the Lord* (God, ver. 21), and try thereby, *whether perhaps* (as the case may stand) *there will be forgiven*, etc. Comp. on Mark xi. 13; Rom. i. 10. Peter, on account of the high degree of the transgression, represents the forgiveness on repentance still as doubtful.¹ Kuinoel, after older expositors (comp. Heinrichs

¹ Not as if it were thereby made dependent on the caprice of God (de Wette's objection), but because God, in presence of the greatness of the guilt, could only forgive on the corresponding *sincerity and truth of the repentance and believing prayer*; and how doubtful was this with such a mind! The whole greatness of

and de Wette), thinks that the doubt concerns the *conversion* of Simon, which was hardly to be hoped for. At variance with the text, which to the fulfilment of the *μετανόησον* (without which forgiveness was not at all conceivable) annexes still the problematic *εἰ ἄρα*. Concerning the direct expression by the *future*, see Winer, p. 282 [E. T. 376]. — *ἡ ἐπίνοια*] the (conscious) *plan, the project*, is a *vox media*, which receives its reference *in bonam* (2 Macc. xii. 45; Ar. *Thesm.* 766, *al.*), or as here *in malam partem*, entirely from the context. See the passages in Kypke, II. p. 42, and from Philo in Loesner, p. 198 f. — *For I perceive thee* (fallen into and) *existing in gall of bitterness and (in) band of iniquity*, i.e. for I recognise thee as a man who has fallen into bitter enmity (against the gospel) as into gall, and into iniquity as into binding fetters. Both genitives are to be taken alike, namely, as genitives of *apposition*; hence *χολή πικρίας* is not *fel amarum* (as is usually supposed), in which case, besides, *πικρίας* would only be tame and self-evident. On the contrary, *πικρία* is to be taken in the *ethical* sense, a bitter, malignant, and hostile disposition (Rom. iii. 14; Eph. iv. 31; often in the classical writers, see Valck. *ad Eur. Phoen.* 963), which, figuratively represented, is *gall*, into which Simon had fallen. In the corresponding representation, *ἀδικία* is conceived as a *band* which encompassed him. Comp. Isa. lviii. 6. Others render *συνδεσμός*, *bundle* (comp. Herodian. iv. 12. 11). So Alberti, Wolf, Wetstein, Valckenaer, Kuinoel, and others, including Ewald. But in this way the genitive would not be taken uniformly with *πικρίας*, and we should expect instead of *ἀδικίας* a *plural* expression. Ewald, moreover, concludes from these words that a *vehement contest* had previously taken place between Peter and Simon,—a point which must be left undetermined, as the text indicates nothing of it. — *εἶναι εἰς*] stands as in ver. 20. See Buttmann, *neut. Gr.* p. 286 [E. T. 333]. Lange,¹ at variance with the words, gratuitously imports the notion: “that thou *wilt* prove to be a poison . . . *in the church*.”

the danger was to be brought to the consciousness of Simon, and to *quicken him* to the need of repentance and prayer.

¹ Comp. also Thiersch, *Kirche im apost. Zeit.* p. 91.

Ver. 24. *ῥμείς*] whose prayer must be *more effectual*. On *δεήθ.* with *πρός*, comp. Ps. lxiv. 1. — *ὅπως μηδὲν κ.τ.λ.*] “*poenae metum, non culpae horrorem fatetur*,” Bengel. A *humiliation* has begun in Simon, but it refers to the apostolic threat of punishment, the realization of which he wishes to avert, not to the *ground* of this threat, which lay in *his own heart* and could only be removed by a corresponding *repentance*. Hence, also, his *conversion* (which even Calvin conjectures to have taken place; comp. Ebrard) does not ensue. It would, as a brilliant victory of the apostolic word, not have been omitted; and in fact the ecclesiastical traditions concerning the stedfastly continued conflict of Simon with the Jewish-apostolic gospel, in spite of all the strange and contradictory fables mixed up with it down to his overthrow by Peter at Rome, testify against the occurrence of that conversion at all.

Vv. 25, 26. *Τὸν λόγ. τ. κυρ.*] The word which they spoke was not *their* word, but *Christ's*, who caused the gospel to be announced by them as His ministers and interpreters. Comp. xiii. 48 f., xv. 35 f., xix. 10, 20. But the *auctor principalis* is God (x. 36), hence the gospel is still more frequently called *ὁ λόγος τοῦ Θεοῦ* (iv. 29, 31, vi. 2, and frequently). — *πολλὰς τε κόμας . . . εὐηγγελ.*] namely, on their way back to Jerusalem. — *εὐαγγελίζεσθαι*, with the accusative of the person (Luke iii. 18; Acts xiv. 21, xvi. 10), is rare, and belongs to the later Greek. See Lobeck, *ad Phryg.* p. 267 f. — *ἄγγελος δὲ κυρίου*] is neither to be rationalized with Eichhorn to the effect, that what is meant is the sudden and involuntary rise of an internal impulse not to be set aside; nor with Olshausen to the effect, that what is designated is not a being appearing individually, but a spiritual power, by which a spiritual communication was made to Philip (the language is, in fact, not figurative, as in John i. 52, but purely historical). On the contrary, Luke narrates an *actual angelic appearance*, that spoke literally to Philip. This appearance must, in respect of its *form*, be left undefined, as a *vision in a dream* (Eckermann, Heinrichs, Kuinoel) is not indicated in the text, not even by *ἀνάστηθι*, which rather (*raise thyself*) belongs to the pictorial representation; comp. on v. 17. Philip received this

angelic intimation in *Samaria* (in opposition to Zeller, who makes him to have returned with the apostles to Jerusalem), while the two apostles were on their way back to Jerusalem. — *Γάζα*, גֶּזֶר, i.e. *the strong* (Gen. x. 19; Josh. xv. 45; Judg. iii. 3, xvi. 1; 1 Macc. xi. 16), a strongly fortified Philistine city, situated on the Mediterranean, on the southern border of Canaan. See Stark, *Gaza u. d. philistäische Küste*, Jena 1852; Ritter, *Erdk.* XVI. 1, p. 45 ff.; Arnold in Herzog's *Encykl.* IV. p. 671 ff. It was conquered (Plut. *Alex.* 25; Curt. iv. 6) and destroyed (Strabo, xvi. 2. 30, p. 759) by Alexander the Great, — a fate which, after many vicissitudes, befell it afresh under the Jewish King Alexander Jannæus, in B.C. 96 (Joseph. *Antt.* xiii. 13. 3, *Bell.* i. 4. 2). Rebuilt as New Gaza farther to the south by the Proconsul Gabinus, B.C. 58, the city was incorporated with the province of Syria. Its renewed, though not total destruction by the Jews occurred not long before the siege of Jerusalem (Joseph. *Bell. Jud.* ii. 18. 1). It is now the open town *Ghuzzeh*. — *αὐτῇ ἐστὶν ἔρημος*] applies to the *way* (von Raumer, Robinson, Winer, Buttmann, Ewald, Baumgarten, Lange, and older commentators, as Castalio, Beza, Bengel, and others). As several roads led from Jerusalem to Gaza (and still lead, see Robinson, II. p. 748), the angel specifies *the* road, which he means, more exactly by the statement: *this way is desolate*, i.e. it is a *desert way*, leading through solitary and little cultivated districts. Comp. 2 Sam. ii. 24, LXX. Such a road still exists; see Robinson, *l.c.* The object of this more precise specification can according to the text only be *this*, that Philip should take no *other* road than that *on which he would not miss, but would really encounter, the Ethiopian*. The angel wished to direct him right *surely*. Other designs are imported without any ground in the text, as, e.g., that he wished to raise him *above all fear of the Jews* (Chrysostom, Oecumenius), or to describe the locality *as suitable for undisturbed evangelical operations* (Baumgarten), and *for deeper conversation* (Ewald, *Jahrb.* V. p. 227), or even to indicate that *the* road must now be *spiritually* prepared and constructed (Lange). *ἔρημος* stands without the article, because it is conceived altogether *qualitatively*. If *αὐτῇ* is to

be referred to *Gaza* (so Stark, *l.c.* p. 510 ff., following Erasmus, Calvin, Grotius, and others), and the words likewise to be ascribed to the angel, we should have to take ἔρημος as *destroyed*, and to understand these words of the angel as an indication that he meant not the rebuilt New Gaza, but the old Gaza lying in ruins. But this would be opposed, not indeed to historical correctness (see Stark), but yet to the connection, for the event afterwards related happened on the *way*, and *this way* was to be specified. Others consider the words as a *gloss of Luke* (de Wette, Wieseler, and others, following older interpreters). But if αὐτή is to be referred to the *way*, it is difficult to see what Luke means by that remark. If it is to indicate that the way is *not*, or *no longer*, *passable*, this has no perceptible reference to the event which is related. But if, as Wieseler, p. 401, thinks, it is meant to point to the fact that the Ethiopian on this *solitary way could read* without being disturbed, and aloud, no reader could possibly guess this, and at any rate Luke would not have made the remark till ver. 28. If, on the other hand, we refer αὐτή in this supposed remark of Luke to the *city*, we can only assume, with Hug and Lekebusch, p. 419 f., that Luke has meant its destruction, which took place in the Jewish war (Joseph. *Bell.* ii. 18. 1). But even thus the notice would have no definite object in relation to the narrative, which is concerned not with the city, but with the way as the scene of the event. Hug and Lekebusch indeed suppose that the *recent occurrence* of the destruction induced Luke to notice it here on the mention of Gaza; but it is against this view in its turn, that Luke did not write till a considerable time *after* the destruction of Jerusalem (see Introduction, sec. 3). Reland, Wolf, Krebs, inappropriately interpret ἔρημος as *unfortified*, which the context must have suggested (as in the passages in Sturz, *Lex. Xen.* II. p. 359), and which would yield a very meaningless remark. Wassenberg, Heinrichs, and Kuinoel take refuge in the hypothesis of an interpolated gloss.

Ver. 27. Καὶ ἰδοὺ] *And behold (there was) a man.* Comp. on Matt. iii. 17. — εὐνοῦχος δυνάστης] is, seeing that δυνάστης is a substantive, most simply taken, not conjointly (a *power-*

wielding eunuch, after the analogy of Herod. ii. 32: ἀνδρῶν δυναστέων παῖδες, comp. Ecclus. viii. 1), but separately: a eunuch, one wielding power, so that there is a double apposition (see Bornemann *in loc.*). The more precise description, *what kind* of wielder of power he was, follows (chief treasurer, γαζοφύλαξ, Plut. *Mor.* p. 823 C; Athen. vi. p. 261 B). The express mention of his sexual character is perhaps connected with the *universalism* of Luke, in contrast to Deut. xxiii. 1. In the East, eunuchs were taken not only to be overseers of the harem, but also generally to fill the most important posts of the court and the closet (Pignor. *de servis*, p. 371 f.; Winer, *Realw.* s.v. *Verschnittene*); hence εὐνοῦχος is often employed generally of court officials, without regard to corporeal mutilation. See de Dieu, *in loc.*; Spanheim, *ad Julian. Oratt.* p. 174. Many therefore (Cornelius a Lapide, de Dieu, Kuinoel, Olshausen) suppose that the Ethiopian was not emasculated, for he is called ἀνὴρ and he was not a complete Gentile (as Eusebius and Nicephorus would make him), but, according to ver. 30 ff., a Jew, whereas Israelitish citizenship did not belong to emasculated persons (Deut. xxiii. 1; Michaelis, *Mos. R.* II. § 95, IV. § 185; Ewald, *Alterth.* p. 218). But if so, εὐνοῦχος, with which, moreover, the general word ἀνὴρ¹ is sufficiently compatible, would be an entirely superfluous term. The very fact, however, that he was an officer of the first rank in the court of a *queen*, makes it most probable that he was *actually a eunuch*; and the objection drawn from Deut. *l.c.* is obviated by the very natural supposition that he was a *proselyte of the gate* (comp. on John xii. 20). That this born Gentile, although a eunuch, had been actually received into the congregation of Israel (Baumgarten), and accordingly a *proselyte of righteousness*, as Calovius and others assumed, cannot be proved either from Isa. lvi. 3–6, where there is a promise of the Messianic *future*, in the salvation of which even Gentiles and eunuchs were to share; nor from the example of Ebedmelech, Jer. xxxviii. 7 ff. (considered by Baumgarten as the type of the chamberlain), of whom it is not said that he was a complete Jew; nor can it be inferred from the distant

¹ He might even have been *married*. See Gen. xxxix. 1, and Knobel *in loc.*

journey of the man and his quick reception of baptism (Lange, *apost. Zeitalt.* II. p. 109), which is a very arbitrary inference. Eusebius, ii. 1, also designates him as *πρῶτος ἐξ ἔθνων*, who had been converted. *Κανδάκη* was, like *Pharaoh* among the Egyptian kings, the proper name in common of the queens of *Ethiopia*, which still in the times of Eusebius was governed by queens. See Strabo, xvii. 1. 54, p. 820 ; Dio Cass. liv. 5 ; Plin. *N. H.* vi. 35. 7. Their capital was *Napata*. See particularly Laurent, *neutest. Stud.* p. 140 ff. — On *γάζα*, a word received from the Persian ("pecuniam regiam, quam *gazam* Persae vocant," Curt. iii. 13. 5) into Greek and Latin, see Serv. *ad Virgil. Aen.* i. 119, vol. i. p. 30, ed. Lion. and Wetstein *in loc.* — *ἐπὶ*, as in vi. 3. *Nepos, Datam.* 5 : "*gazae custos regiae.*" — Tradition (Bzovius, *Annal. ad a.* 1524, p. 542), with as much uncertainty as improbability (Ludolf, *Comm. ad Hist. Aeth.* p. 89 f.), calls the Ethiopian *Indich* and *Judich*, and makes him,—what is without historical proof, doubtless, but in itself not improbable, though so early a permanent establishment of Christianity in Ethiopia is not historically known,—the first preacher of the gospel among his countrymen, whose queen the legend with fresh invention makes to be baptized by him (Niceph. ii. 6).

Vv. 28–31. He read aloud (see ver. 30), and most probably from the LXX. translation widely diffused in Egypt. Perhaps he had been induced by what he had heard in Jerusalem of Jesus and of His fate to occupy himself on the way with Isaiah in particular, the Evangelist among the prophets, and with this very section concerning the Servant of God. Ver. 34 is not opposed to this. — *εἶπε δὲ τ. πνεῦμα* denotes the address of the *Holy Spirit* inwardly apprehended. Comp. x. 19. — *κολλήθητι*] *attach thyself to, separate not thyself from.* Comp. Ruth ii. 8 ; Tob. vi. 17 ; 1 Macc. vi. 21. — *ἀρά γε γινώσκεις ἂν ἀναγινώσκεις ;*] For instances of a similar paronomasia,¹ see Winer, p. 591 [E. T. 794 f.]. Comp. 2 Cor. iii. 2 ; 2 Thess. iii. 11. *ἄρα, num* (with the strengthening *γέ*), stands here as ordinarily : "ut aliquid sive verae sive fictae dubitationis admisceat," Buttman, *ad Charmid.* 14. Comp. Herm.

¹ Compare the well-known saying of Julian : *ἀνίγνω, ἱγνων, κατίγνω.*

ad Viger. p. 823, and on Luke xviii. 8 ; Gal. ii. 17 ; Baeuml. *Partik.* p. 40 f. Philip doubts whether the Aethiopian was aware of the Messianic reference of the words which he read. — πῶς γὰρ ἂν δυνάμην κ.τ.λ.] an evidence of *humility* and *susceptibility*. ἂν, with the optative, denotes the subjective possibility conditionally conceived and consequently undecided. See Kühner, § 467. γάρ is to be taken without a *no* to be supplied before it : *How withal, as the matter stands.* See on Matt. xxvii. 23.

Vv. 32, 33. *But the contents of the passage of Scripture which he read was this.* τῆς γραφῆς] is here restricted by ἦν ἀνεγίνωσκεν to the notion of a *single passage*, as also, ver. 35, by ταύτης (comp. i. 16 ; Luke iv. 21 ; and on Mark xii. 10). Luther has given it correctly. But many others refer ἦν ἀνεγίνωσκ. to ἡ περιοχή : “locus autem scripturae, quem legebat, hic erat,” Kuinoel, following the Vulgate. But it is not demonstrable that περιοχή signifies a *section* ; even in the places cited to show this, Cic. *ad Att.* xiii. 25, and Stob. *Ecl. phys.* p. 164 A, it is to be taken as here : *what is contained* in the passage (Hesych. Suid. : ὑπόθεσις), and this is then verbally quoted. Comp. the use of περιέχει, 1 Pet. ii. 6, and Huther *in loc.* — ὡς πρόβατον κ.τ.λ.] Isa. liii. 7, 8, with unimportant variation from the LXX.¹ The subject of the whole oracle is the עֶבֶר יְהוָה, *i.e.* according to the correct Messianic understanding of the apostolic church, *the Messiah* (Matt. viii. 17 ; Mark xv. 28 ; John xii. 38 ff., i. 29 ; 1 Pet. ii. 22 ff.). Comp. the παῖς τοῦ Θεοῦ, iii. 13, 26, iv. 27, 30. The prophetic words, as Luke gives them, are as follow : *As a sheep He has been led to the slaughter ; and as a lamb, which is dumb before its shearer, so He opens not His mouth. In His humiliation His judgment was taken away ; i.e.* when He had so humbled Himself to the bloody death (comp. Phil. ii. 8), the judicial fate imposed on Him by God² was taken from Him, so that now therefore the culmination and crisis of His

¹ Which, however, deviates considerably, and in part erroneously, from the original Hebrew.

² The designation of His destiny of suffering as ἡ κρίσις αὐτοῦ presupposes the idea of its vicarious and propitiatory character.

destiny set in (comp. Phil. ii. 9). *But His offspring who shall describe? i.e.* how indescribably great is the multitude of those belonging to Him, of whom He will now be the family Head (comp. Phil. ii. 10)! *for (ground of the origin of this immeasurable progenies) His life is taken away from the earth*, so that He enters upon His heavenly work relieved from the trammels of earth (comp. John xii. 32; Rom. v. 10, viii. 29, 34, xiv. 9). *γενεά* does not, any more than *γῆ*, signify *duration of life* (Luther, Beza, Calvin, and others). The explanation, also, of the indescribably wicked *race* of the *contemporaries* of Christ, who proved their depravity by putting Him to death (*ὅτι αἴρεται κ.τ.λ.*), is inappropriate. Such is the view I have previously taken, with de Wette and older commentators. But in this way the prophecy would be diverted from the person of the Messiah, and that to something quite obvious of itself; whereas, according to the above explanation, the *αἴρεται ἀπὸ τ. γ. ἡ ζωὴ αὐτ.* stands in thoughtful and significant correlation to *ἡ κρίσις αὐτοῦ ἤρθη*. In these correlates lies the *δικαιοσύνη* of the Humbled one, John xvi. 10. The *Fathers* have explained *γενεά* in the interest of orthodoxy, but here irrelevantly, of the eternal generation of the Son. See Suicer, *Thes.* I. p. 744.

Vv. 34–38. [*Ἀποκριθεὶς*] for Philip had placed himself beside him in the chariot, ver. 31; and this induced the eunuch, desirous of knowledge and longing for salvation, to make his request, in which, therefore, there was so far involved a *reply* to the fact of Philip having at his solicitation joined him. — The question is one of utter unconcealed ignorance, in which, however, it is intelligently clear to him on what doubtful point he requires instruction. — [*ἀνοίξας κ.τ.λ.*] a pictorial trait, in which there is here implied something *solemn* in reference to the following weighty announcement. See on Matt. v. 2; 2 Cor. vi. 11. Comp. Acts x. 34. — [*κατὰ τὴν ὁδόν*] *along the way*; see Winer, p. 374 [E. T. 499]. — [*τί κωλύει σφόδρα ψυχῆς τοῦτο ἐκκαιομένης*, Chrysostom. — *βαπτισθῆναι*] Certainly in the *εὐηγγελίσατο αὐτῷ τὸν Ἰησοῦν* there was comprehended also instruction concerning baptism. — Ver. 38. Observe the simply emphatic character of the circumstantial description. — [*ἐκέλευσε*] to the charioteer. — Beza

erroneously supposes that the *water* in which the baptism took place was the river Eleutherus. According to Jerome, *de locis Hebr.*, it was at the village *Bethsoron*. Robinson, II. p. 749, believes that he has discovered it on the road from Beit Jibrin to Gaza. For other opinions and traditions, see Hackett, p. 157; Sepp, p. 34.

Vv. 39, 40. Luke relates an involuntary *removal*¹ of Philip effected by the Spirit of God (κυρίου). Comp. 2 Cor. xii. 2, 4; 1 Thess. iv. 17; Ezek. iii. 14; 1 Kings xviii. 12; 2 Kings ii. 16; also what happened with Habakkuk in Bel and the Dragon, 33. He now had to apply himself to further work, after the design of the Spirit (ver. 29) had been attained in the case of the Ethiopian. The Spirit *snatched him away* (comp. John vi. 15), in which act not only the *impulse* and the *impelling power*, but also the *mode*, is conceived of as miraculous—as a sudden unseen transportation as far as Ashdod, ver. 40. The sudden and quick hurrying away which took place on the impulse of the Spirit (Kuinoel, Olshausen, comp. also Lange, *apost. Zeitalt.* II. p. 113) is the *historical* element in the case, to which tradition (and how easily this was suggested by the O. T. conception in 1 Kings xviii. 12; 2 Kings ii. 16) annexed, in addition to the miraculous operative cause, also the miraculous *mode* of the event. But to go even beyond this admission, and to allow merely the country and person of the converted Ethiopian to pass as historical (Zeller), is wholly without warrant with such an operation of angel and Spirit as the narrative contains, when viewed in connection with the supersensuous causal domain of N. T. facts in general. — ἐπορεύετο γὰρ κ.τ.λ.] he obtained no further sight of Philip, *for* he made no halt, nor did he take another road in order to seek again him who was removed from him, but *he went on his way with joy*, namely, over the salvation obtained in Christ (comp. xvi. 34). He knew that the object of his meeting with Philip was accomplished. — εἰς Ἀζωτον] He was found removed *to Ashdod*. Winer, pp. 387, 572 [E. T. 516, 769]; Buttmann, *neut. Gr.* p. 287 [E. T. 333]. Transported thither, he again became

¹ The excellent Bengel strangely remarks: that one or other of the apostles may have gone even to *America* "pari tractu."

visible. Comp. xxi. 13 ; Esth. i. 5 ; Xen. *Anab.* iii. 4. 13 : εἰς τοῦτον δὲ τὸν σταθμὸν Τισσαφέρνης ἐπεφάνη, 2 Macc. i. 33. — **Ἀζωτος* (Herod. ii. 157 ; Diod. xix. 85 ; in Strabo, xvi. 29, p. 759 ; oxytone¹), *Ἄζωτ*, Josh. xiii. 3, 1 Sam. v. 5, was a Philistine city, the seat of a prince ; after its destruction by Jonathan rebuilt by Gabinius (Joseph. *Antt.* xiv. 5. 3), 270 stadia to the north of Gaza, to the west of Jerusalem, now as a village named *Esdud* (Volney, *Travels*, II. p. 251 ; Robinson, II. p. 629). See Ruetschi in Herzog's *Encykl.* II. p. 556. — *Καισάρεια* is the celebrated *Καισ.* *Σεβαστή* (so called in honour of Augustus), built by Herod I. on the site of the *Castellum Stratonis*,—the residency of the Roman procurators, on the Mediterranean, sixty-eight miles north-west of Jerusalem ; it became the abode of Philip ; see xxi. 8. He thus journeyed northward from Ashdod, perhaps through Ekron, Ramah, Joppa, and the plain of Sharon. There is no reason to regard the notice *ἕως . . . Καισάρειαν* as prophetic, and to assume that Philip, at the time of the conversion of Cornelius, x. 1 ff., was not yet in Caesarea (Schleiermacher, Lekebusch, Laurent), seeing that Cornelius is *by special divine revelation* directed to Peter, and therefore has no occasion to betake himself to Philip.

¹ Incorrectly ; see Lipsius, *grammat. Unters.* p. 30.

CHAPTER IX.

VER. 3. ἀπό] A B C G **ς**, min. have ἐκ, which is, no doubt, recommended by Griesb. and adopted by Lachm. Tisch. and Born., but is inserted from xxii. 6 to express the meaning more strongly. — Instead of περιήστραψ. Lachm. has περιέστραψ. A weakly attested error of transcription. — Ver. 5. κύριος εἶπεν] Deleted by Lachm. Tisch. Born., after A B C, min. Vulg. In some other witnesses (including **ς**), only κύριος is wanting; and in others, only εἶπεν. The *Recepta* is a clumsy filling up of the original bare ὁ δέ. — After διώκεις, Elz., following Erasm., has (instead of ἀλλά, ver. 6) σκληρόν σοι πρὸς κέντρα λακτίζειν. Τρέμων τε καὶ θαμβῶν εἶπε· κύριε, τί με θέλεις ποιῆσαι; καὶ ὁ κύριος πρὸς αὐτόν, against all Greek codd. Chrys. Theoph. and several vss.¹ An old amplification from xxii. 10, xxvi. 14. — Ver. 8. οὐδένα] A* B **ς**, Syr. utr. Ar. Vulg. have οὐδέν. So Lachm. Tisch. Born. The *Recepta* has originated mechanically from following ver. 7. — Ver. 10. The order ἐν ὁράματι ὁ κύρ. (Lachm. Tisch. Born.) has the decisive preponderance of testimony. — Ver. 12. ἐν ὁράματι] is wanting in A **ς**, loth Copt. Aeth. Vulg. B C have it after ἄνδρα (so Born.). Deleted by Lachm. and Tisch. An explanatory addition to εἶδεν. — Instead of χεῖρα, Lachm. and Born. have τὰς χεῖρας, after B E, vss.; also A C **ς***, loth, which, however, do not read τὰς. From ver. 17, and because ἐπιτιθ. τὰς χεῖρας is the usual expression in the N. T. (in the active *always* so, except this passage). — Ver. 17. ἀκήκοα] Lachm. Born. read ἤκουσα, which is decidedly attested by A B C E **ς**, min. — Ver. 18. After ἀνέβλεψέ τε, Elz. has παραχρῆμα, which is wanting in decisive witnesses, and, after Erasm. and Bengel, is deleted by Lachm. Tisch. Born. A more precisely defining addition. — Ver. 19. After ἐγένετο δέ, Elz. has ὁ Σαῦλος, against decisive testimony. Beginning of a church-lesson. — Ver. 20. Ἰησοῦν] Elz. reads Χριστόν, against A B C E **ς**, min. vss. Iren. Amid the prevalent interchange of the two names this very preponderance of authority is decisive. But Ἰησοῦν is clearly confirmed by the

¹ The words are found in Vulg. Ar. pol. Aeth. Arm. Syr. p. (with an asterisk) Slav. Theophyl. 2, Oec. Hilar. in Ps. ii., but with many variations of detail.

following *ὅτι οὗτός ἐστιν ὁ υἱὸς τ. Θεοῦ*, as also by ver. 22, where *οὗτος* necessarily presupposes a preceding *Ἰησοῦς*. — Ver. 24. *παρεστήρουν τε*] Lachm. Tisch. Born. read *παρεστηροῦντο δὲ καί*, which is to be preferred according to decisive testimony. — *αὐτὸν οἱ μαθηταί*] Lachm. Tisch. Born. read *οἱ μαθηταὶ αὐτοῦ*, after A B C F 8, loth.* Or. Jer. This reading has in its favour, along with the preponderance of witnesses, the circumstance that before (ver. 19) and after (ver. 26) the *μαθηταί* are mentioned *absolutely*, and the expression *οἱ μαθ. αὐτοῦ* might appear objectionable. In what follows, on nearly the same evidence, *διὰ τοῦ τείχους καθῆ- και αὐτόν* is to be read. — Ver. 26. After *παραγ. δέ*, Elz. has *ὁ Σαῦλος*, E, *ὁ Παῦλος*. An addition. — *εἰς*] B E G H, min. Oec. Theophyl. have *ἐν*, recommended by Griesb. and adopted by Lachm. Tisch. Born. The evidence leaves it doubtful; but considering the frequency of *παραγίν.* with *εἰς* (xiii. 14, xv. 4; Matt. ii. 1; John viii. 2), whereas it does not further occur with *ἐν* in the N. T., *ἐν* would be more easily changed into *εἰς* than the converse. — *ἐπειράτο*] Lachm. and Born. read *ἐπείραζεν* (after A B C 8, min.), which was easily introduced as the usual form (*πειράομαι* only again occurs in the N. T. in xxvi. 21; Heb. iv. 15 ?). — Ver. 28. *ἐν Ἱερουσ.*] Lachm. Tisch. Born. have rightly adopted *εἰς Ἱερουσ.*, which already Griesb. had approved after A B C E G 8, min. Chrys. Oec. Theophyl. *ἐν* was inserted as more suitable than *εἰς*, which was not understood. Accordingly, *καί* before *παῖρῆς* is to be deleted with Lachm. and Tisch., following A B C 8, min. vss. An insertion for the sake of connection. — Ver. 29. *Ἑλληνιστάς*] A has *Ἑλληνας*. From xi. 20. — Ver. 31. Lachm. Tisch. Born. read *ἡ . . . ἐκκλησία . . . εἶχεν εἰρ. οἰκοδομουμένη κ. πορευομένη . . . ἐπληθύνετο*, after A B C 8, min. and several vss., including Vulg. Rightly. The original *ἡ μὲν οὖν ἐκκλησία, κ.τ.λ.*, in accordance with the apostolic idea of the unity of the church, was explained by *αἱ μὲν οὖν ἐκκλησίαι πᾶσαι* (so E), which *πᾶσαι* was again deleted, and thus the *Recepta* arose. — Ver. 33. Instead of *κραββάτω, κραββάτου* is to be adopted, with Lachm. Tisch. Born., on preponderating evidence. — Ver. 38. *ὀκνήσαι . . . αὐτῶν*] Lachm. and Tisch. read *ὀκνήσης . . . ἡμῶν*, after A B C* E 8, loth. Vulg., which with this preponderance of evidence is the more to be preferred, as internal grounds determine nothing for the one reading or the other.

Vv. 1, 2. *Ἔτι*] See viii. 3, hence the narrative does not stand isolated (Schleiermacher). — *ἐμπνέων ἀπειλῆς κ. φόνου εἰς τ. μαθ.*] out of threatening and murder *breathing hard at the disciples*, whereby is set forth the *passionateness* with which he

was eager to terrify the Christians by threats, and to hurry them to death. In *ἐμπνέων*, observe the *compound*, to which the *εἰς τ. μαθ.* belonging to it corresponds; so that the word signifies: to *breathe hard at or upon* an object; as often also in classical writers, yet usually with the dative instead of with *εἰς*. The expression is stronger than if it were said *πνέων ἀπειλῇν κ.τ.λ.* (Lobeck, *ad Aj.* p. 342; Boeckh, *Expl. Pind.* p. 341). The genitives *ἀπειλῆς* and *φόνου* denote whence this *ἐμπνέειν* issued; threatening and murder, *i.e.* sanguinary desire (Rom. i. 29), was within him what excited and sustained his breathing hard. Comp. *ἐμπνέον ζωῆς*, Josh. x. 40; *φόνου πνέοντα*, Nonn. *Dionys.* 25; Aristoph. *Eq.* p. 437; Winer, p. 192 [E. T. 255]. — *τῷ ἀρχιερεῖ*] If the conversion of Paul occurred in the year 35 (Introduction, sec. 4), then Caiaphas was still high priest, as he was not deposed by Vitellius until the year 36 (Anger, *de temp. rat.* p. 184). Jonathan the son of Ananus (Joseph. *Antt.* xviii. 4. 3) succeeded him; and he, after a year, was succeeded by his brother Theophilus (Joseph. *Antt.* xviii. 5. 3). — *Δαμασκός*, דַּמַּשְׂק, the old capital of Syria, in which, since the period of the Seleucidae, so many Jews resided that Nero could cause 10,000 to be executed (Joseph. *Bell. Jud.* i. 2. 25, ii. 20. 2). It was specially to *Damascus* that the persecuting Saul turned his steps, partly, doubtless, because the existence of the hated sect in that city was well known to him (the church there may have owed its origin and its enlargement as well to the journeys of the resident Jews to the feasts, as to visits of the dispersed from Jerusalem); partly, perhaps, also, because personal connections promised for his enterprise there the success which he desired. — *πρὸς τὰς συναγωγ.*], from which, consequently, the Christians had not as yet separated themselves. Comp. Lechler, *apost. Zeit.* p. 290. — The recognition of the letters of authorization at Damascus was not to be doubted, as that city was in the year 35 still under Roman dominion; and Roman policy was accustomed to grant as much indulgence as possible to the religious power of the Sanhedrim, even in criminal matters (only the execution of the punishment of death was reserved to the Roman authority). — *τῆς ὁδοῦ ὄντας*] *who should be of the way.* The way, in the

ethical sense, is here *κατ' ἐξοχήν* the *Christian*, i.e. the characteristic direction of life as determined by faith on Jesus Christ (*ὁδὸς κυρίου*, xviii. 25),—an expression in this absolute form peculiar to the Book of Acts (xix. 9, xxii. 4, xxiv. 14, 22), but which certainly was in use in the apostolic church. Oecumenius indicates the substantial meaning: *τὴν κατὰ Χριστὸν εἶπε πολιτείαν*. — *εἶναι*, with the genitive in the sense of *belonging to*. See Bernhardt, p. 165; Winer, p. 184 [E. T. 244].

Vv. 3–9. *The conversion of Saul* does not appear, on an accurate consideration of the three narratives (ix., xxii., xxvi.) which agree in the main points, *to have had the way psychologically prepared for it by scruples of conscience as to his persecuting proceedings*. On the contrary, Luke represents it in the history at our passage, and Paul himself in his speeches (xxii. and xxvi.; comp. also Gal. i. 14, 15; Phil. iii. 12), as in direct and immediate *contrast* to his vehement persecuting zeal, amidst which he was *all of a sudden* internally arrested by the miraculous fact from without. Comp. Beyschlag in the *Stud. u. Krit.* 1864, p. 251 f. Moreover, previous scruples and inward struggles are *à priori*, in the case of a character so pure (at this time only erring), firm, and ardently decided as he also afterwards continued to be, extremely improbable: he saw in the destruction of the Christian church only a fulfilment of duty and a meritorious service for the glory of Jehovah (xxii. 3; comp. Gal. i. 14; Phil. iii. 6). For the transformation of his firm conviction into the opposite, of his ardent interest against the gospel into an ardent zeal for it, there was needed—with the pure resoluteness of his will, which even in his unwearied persecutions was just striving after a righteousness of his own (Phil. iii. 6)—a heavenly power directly seizing on his inmost conscience; and this he experienced, in the midst of his zealot enterprise, on the way to Damascus, when that perverted striving after righteousness and merit was annihilated. The light which from heaven suddenly shone around him brighter than the sun (xxvi. 13), was no *flash of lightning*. The similarity of the expression in all the three narratives militates against this assumption so frequently made

(and occurring still in Schrader); and Paul himself certainly knew how to distinguish in his recollection a natural phenomenon, however alarming, from a *φῶς ἀπὸ τοῦ οὐρανοῦ* associated with a heavenly revelation.¹ This *φῶς* was rather *the heavenly radiance*, with which the exalted Christ appearing in His *δόξα* is surrounded. In order to a scripturally true conception of the occurrence, moreover, we may not think merely in general of an *internal* vision produced by God (Weiss, Schweizer, Schenkel, and others); nor is it enough specially to assume a *self-manifestation of Christ* made merely to the *inner* sense of Saul,—although externally accompanied by the miraculous appearance of light,—according to which by an operation of Christ, *who is in heaven*, He presented Himself to the inner man of Saul, and made Himself audible in definite words (see my first edition; comp. Bengel, *üb d. Bekehr. Pauli, aus d. Lat. übers. v. Nieshammer*, Tüb. 1826). On the contrary, according to 1 Cor. xv. 8 (comp. ix. 1), Christ must *really* have appeared to him *in His glorified body* (comp. ix. 17, 27). For only the *objective* (this also against Ewald) and *real corporeal appearance* corresponds to the category of appearances, in which this is placed at 1 Cor. xv. 8, as also to the requirement of apostleship, which is expressed in 1 Cor. ix. 1 most definitely, and that in view of Peter and the other original apostles, by *τὸν κύριον ἡμῶν ἑώρακα*. Comp. Paul in Hilgenfeld's *Zeitschr.* 1863, p. 182 ff. The Risen One Himself was in the light which appeared, and converted Saul (and hence Gal. i. 1: *τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν*), with which also Gal. i. 16 (see *in loc.*) fully agrees; comp. Phil. iii. 12. This view is rightly adopted, after the old interpreters, by Lyttleton (*on the conversion, etc.*, translated by Hahn, Hannov. 1751), Hess, Michaelis, Haselaar (Lugd. Bat. 1806), and by most modern interpreters except the Tübingen School; as well as by Olshausen and Neander, both of whom, however, without any warrant in the texts, assume a psychological preparation by the principles of Gamaliel, by the speech of Stephen, and by the

¹ This applies in the main, also, against Ewald, p. 375, who assumes a dazzling celestial phenomenon of an unexpected and terrible nature, possibly a thunderstorm, or rather a deadly sirocco in the middle of a sultry day, etc.

sight of his death. For the correct view comp. Baumgarten ; Diestelmaier, *Jugendleben des Saulus*, 1866, p. 37 ff. ; Oertel, *Paulus in d. Apostelgesch.* p. 112 ff., who also enlarges on the connection of the *doctrine* of the apostle with his conversion.¹ On the other hand, de Wette does not go beyond an admission of the enigmatical character of the matter ; Lange (*Apost. Zeitalt.* II. p. 116 f.) connects the objective fact with a *visionary* perception of it ; and Holsten (in Hilgenfeld's *Zeitschr.* 1861, p. 223 ff.), after the example of Baur, attempts to make good the *vision*, which he assumes, as a real one, indeed, but yet as *an immanent psychological act of Saul's own mind*,—a view which is refuted by the necessary resemblance of the fact to the other Christophanies in 1 Cor. xv.² All the attempts of Baur and his school to treat the event as a visionary product from the laboratory of Saul's own thoughts are exegetical impossibilities, in presence of which Baur himself at last stood still acknowledging a *mystery*. See his *Christenth. d. drei ersten Jahrh.* p. 45, ed. 2. It is no argument against the actual bodily appearance, that the text speaks only of the light, and not of a human form rendered visible. For, while

¹ See also Hofstede de Groot, *Pauli conversio praecipuus theologiae Paul. fons*, Groning. 1855, who, however, in setting forth this connection mixes up too much that is arbitrary.

² See, in opposition to Holsten, Beyschlag in the *Stud. u. Krit.* 1864, pp. 197 ff., 231 ff. ; Oertel, *l.c.* In opposition to Beyschlag, again, see Holsten, *zum Evang. des Paulus u. Petr.* p. 2 ff. ; as also Hilgenfeld in his *Zeitschr.* 1864, p. 155 ff., who likewise starts from *à priori* presuppositions, which do not agree with the exegetical results. These *à priori* presuppositions, marking the criticism of the Baur School, agree generally in the negation of miracle, as well as in the position that Christianity has arisen in the way of an immanent development of the human mind,—whereby the credibility of the Book of Acts is abandoned. With Holsten, Lang, *relig. Charaktere, Paulus*, p. 15 ff., essentially agrees ; as does also, with poetical embellishment, Hirzel in the *Zeitstimmen*, 1864.—Haus-rath, *der Apostel Paulus*, 1865, p. 23 f., contents himself with doubts, founded on Gal. i. 15, which leave the measure of the historical character *in suspenso*. Holtzmann, *Judenth. u. Christenth.* p. 540 ff., finds “the—in the details—contradictory and legendary narrative” of the Book of Acts confirmed in the main by the hints of the apostle himself in his letters ; nevertheless, for the explanation of what actually occurred, he does not go beyond suggesting various possibilities, and finds it advisable “to ascribe to the same causes, from which it becomes impossible absolutely to discover the origin of the belief of the resurrection, such a range that they include also the event before Damascus.”

in general the glorified body may have been of itself inaccessible to the human eye, so, in particular, was it here as enclosed in the heavenly radiance; and the texts relate only what was externally seen and apparent also to the others,—namely, the radiance of light, out of which the Christ surrounded by it made Himself visible *only to Saul*, as He also granted only to him to hear His *words*, which the rest did *not* hear.¹ Whoever, taking offence at the diversities of the accounts in particular points as at their miraculous tenor, sets down what is so reported as *unhistorical*, or refers it, with Zeller, to the psychological domain of nascent faith, is opposed, as regards the nature of the fact recorded, by the testimony of the apostle himself in 1 Cor. xv. 8, ix. 1 with a power sustained by his whole working, which is not to be broken, and which leads ultimately to the desperate shift of supposing in Paul, at precisely the most decisive and momentous point of his life, a self-deception as the effect of the faith existing in him; in which case the narrative of the Book of Acts is traced to a design of legitimating the apostleship of Paul, which in the sequel is further confirmed by the authority of Peter.—Hardly deserving now of historical notice is the uncritical rationalism of the method that preceded the critical school of Baur, by which (after Vitranga, *Obss.* p. 370, and particularly Eichhorn, Ammon, Boehme, Heinrichs, Kuinoel, and others) the whole occurrence was converted into a fancy-picture, in which the persecutor's struggles of conscience furnished the psychological ground and a sudden thunderstorm the accessories,—a view with which some (Emmerling and Bretschneider) associate the

¹ See xxii. 9. The statement, ix. 7: ἀκούοντες μὴν τῆς φωνῆς, is evidently a trait of tradition already disfiguring the history, to which the apostle's own narrative, as it is preserved at xxii. 9, must without hesitation be preferred. In the case of a miraculous event so entirely unique and extraordinary, such traditional variations in the certainly very often repeated narrative are so naturally conceivable, that it would, in fact, be surprising and suspicious if we should find in the various narratives no variation. To Luke himself such variations, amidst the unity of essentials, gave so little offence that he has adopted and included them unreconciled from his different sources. Baur transfers them to the laboratory of literary design, in which case they are urged for the purpose of resolving the historical fact into myth. See his *Paulus*, I. p. 71 ff., ed. 2.

exegetical blunder of identifying the fact with 2 Cor. xii. 1 ff.; while Brennecke (after Bahrdt and Venturini) makes Jesus, who was only apparently dead, appear to Saul to check his persecuting zeal. These earlier attempts to assign the conversion of the apostle to the natural sphere are essentially distinguished, in respect of their basis, from those of the critical school of Baur and Holsten, by the circumstance that the latter proceed from the postulates of pantheistic, and the former from those of theistic, rationalism. But both agree in starting from the negation of a miracle, by which Saul could have come to be among the prophets, as they consign the resurrection of the Lord Himself from the dead to the same negative domain. In consequence of this, indeed, they cannot present the conversion of Paul otherwise than under the notion of an immanent process of his individual mental life. — ἀπὸ τ. οὐρανοῦ] belongs to περιήστρ. Comp. xxii. 6, xxvi. 13; Xen. Cyr. iv. 2. 15: φῶς ἐκ τοῦ οὐρανοῦ προφανές. On περιασ-
τράπτειν, comp. Juven. in Stob. cxvii. 9; 4 Macc. iv. 10.

Vv. 4, 5. The light shone around *him* (and not his companions). Out of the light the present Christ manifested Himself at this moment to his view: he has *seen* the Lord (1 Cor. ix. 1, xv. 8), vv. 17, 27, who afterwards makes Himself known also *by name*; and the persecutor, from terror at the heavenly vision, falls to the ground, when he hears the voice speaking in Hebrew (xxvi. 14): *Saul, Saul*, etc. — τί με διώκεις;] τί παρ' ἐμοῦ μέγα ἢ μικρὸν ἡδικημένος ταῦτα ποιεῖς; Chrysostom. Christ Himself is persecuted in His people. Luke x. 16. "Caput pro membris clamabat," Augustine. — τίς εἶ, κύριε]. On the question whether Saul, during his residence in Jerusalem, had personally seen Christ (Schrader, Olshausen, Ewald, Keim, Beyschlag, and others) or not (comp. on 2 Cor. v. 16), no decision can at all be arrived at from this passage, as the form in which the Lord presented Himself to the view of Saul belonged to the heavenly world and was surrounded with the glorious radiance, and Saul himself, immediately after the momentary view and the overwhelming impression of the incomparable appearance, fell down and closed his eyes. — Observe in ver. 5 the emphasis of ἐγώ and σύ.

Ver. 6. Ἀλλά] *breaking off*; see on Mark xvi. 7, and Bäumlein, *Partik.* p. 15. — According to chap. xxvi., Jesus forthwith gives Saul the commission to become the apostle of the Gentiles, which, according to the two other narratives, here and chap. xxii., is only given afterwards through the intervention of Ananias. This diversity is sufficiently explained by the fact that Paul in the speech before Agrippa abridges the narrative, and puts the commission, which was only subsequently conveyed to him by the instrumentality of another, at once into the mouth of Christ Himself, the author of the commission; by which the thing in itself (the command issued by Christ to him) is not affected, but merely the exactness of the representation, the summary abbreviation of which on this point Paul might esteem as sufficient before Agrippa (in opposition to Zeller, p. 193).

Ver. 7. Εἰστήκεισαν ἐνεό¹] According to xxvi. 14, they all fell to the earth with Saul. This diversity is not, with Bengel, Haselaar, Kuinoel, Baumgarten, and others, to be obviated by the purely arbitrary assumption, that the companions at the first appearance of the radiance had fallen down, but then had risen again sooner than Saul; but it is to be recognised as an unessential non-agreement of the several accounts, whereby both the main substance of the event itself, and the impartial conscientiousness of Luke in not arbitrarily harmonizing the different sources, are simply confirmed. — ἀκούοντες μὲν τῆς φωνῆς] does not agree with xxii. 9. See the note on ver. 3 ff. The artificial attempts at reconciliation are worthless, namely: that τῆς φωνῆς, by which *Christ's* voice is meant, applies to the words of *Paul* (so, against the context, Chrysostom, Ammonius, Oecumenius, Camerarius, Castalio, Beza, Vatablus, Clarius, Erasmus Schmid, Heumann, and others); or, that φωνή is here a noise (thunder), but in xxii. 9 an articulate voice (so erroneously, in opposition to ver. 4, Hammond, Elsner, Fabricius, *ad Cod. Apocr. N. T.*, p. 442, Rosenmüller, Morus, Heinrichs); or, that ἤκουσαν in xxii. 9

¹ ἐνεός, *dumb, speechless* (here, from terror), is to be written with one ν (not ἐννεός), as is done by Lachm. Tisch. Born. after A B C E H N. See on the word, Valck. *ad h. l.*; Bornem. *ad Xen. Anab.* iv. 5. 33; Ruhnck. *ad Tim.* p. 102.

denotes the *understanding* of the voice (so, after Grotius and many older interpreters, in Wolf, Kuinoel, and Hackett), or the *definite giving ear* in reference to *the speaker* (Bengel, Baumgarten), which is at variance with the fact, that in both places there is the simple contradistinction of *seeing* and *hearing*; hence the appeal to John xii. 28, 29 is not suitable, and still less the comparison of Dan. x. 7. — *μηδένα δὲ θεωρ.*] *But seeing no one*, from whom the voice might have come; *μηδένα* is used, because the participles contain the subjective cause of their standing perplexed and speechless. It is otherwise in ver. 8: *οὐδὲν ἔβλεπε.*

Vv. 8, 9. *Ἀνεωγμένων δὲ τῶν ὀφθαλμ.*] Consequently Saul had lain on the ground with *closed* eyes since the appearance of the radiance (ver. 4),—which, however, as the appearance of Jesus for him is to be assumed as in and with the radiance, cannot prove that he had not really and personally seen the Lord. — *οὐδὲν ἔβλεπε*] namely, because he was *blinded* by the heavenly light (and not possibly in consequence of the journey through the desert, see xxii. 11). The connection inevitably requires this explanation by what immediately follows; nor is the *Recepta οὐδένα ἔβλ.* (see the critical remarks) to be explained otherwise than of *being blinded*,¹ in opposition to Haselaar and others, who refer *οὐδένα* to Jesus. — *μὴ βλέπων*] he was for three days *without being able to see*, i.e. *blind* (John ix. 39; Ellendt, *Lex. Soph.* I. p. 308), so that he had not his power of vision; comp. Winer, p. 453 [E. T. 610]. Hence here *μὴ* from the standpoint of the subject concerned; but afterwards *οὐκ* and *οὐδέ*, because narrating objectively. — *οὐκ ἔφαγεν οὐδὲ ἔπιεν*] an *absolute* negation of eating and drinking (John iii. 7; Esth. iv. 16), and not “a cibi potusve *largioris*

¹ That the blinding took place as a symbol of the previous *spiritual* blindness of Saul (Calvin, Grotius, de Wette, Baumgarten, and others) is not indicated by anything in the text, and may only be considered as the *edifying application* of the history, although Baur makes the formation of the *legend* attach itself to this idea. That blinding of Saul was a simple consequence of the heavenly radiance, and served (as also the fasting) to withdraw him for a season wholly from the outer world, and to restrict him to his inner life. And the blindness befell Saul *alone*: ἵνα μὴ κοινὸν καὶ ὡς ἀπὸ τύχης τὸ πάθος νομισθῇ, ἀλλὰ θείας προνοίας, Oecumenius.

usu abstinebat," Kuinoel. By *fasting* Saul partly satisfied the compunction into which he could not but now feel himself brought for the earlier wrong direction of his efforts, and partly prepared himself by fasting and prayer (ver. 11) for the decisive change of his inward and outward life, for which, according to ver. 6, he waited a special intimation. See ver. 18.

Ver. 10. 'Ο κύριος] Christ. See vv. 13, 14, 17. — ἐν δράματι] in a vision (x. 3, xvi. 9, *al.*; differently vii. 31); whether awake or asleep, the context does not decide (not even by ἀναστάς, ver. 11). Eichhorn's view, with which Kuinoel and partially also Heinrichs agree,—that Saul and Ananias had already been previously friends, and that the appearance in a dream as naturally resulted in the case of the former from the longing to speak with Ananias again and to get back sight by virtue of a healing power which was well known to him, as in the case of Ananias, who had heard of his friend's fate on the way and of his arrival and dream,—is a fiction of exegetical romance manufactured without the slightest hint in the text, and indeed in opposition to vv. 11 f., 14. The course of the conversion, guided by Christ directly revealing Himself, is entirely in accordance with its commencement (vv. 3-9): "but we know not the law according to which communications of a higher spiritual world to men living in the world of sense take place, so as to be able to determine anything concerning them" (Neander). According to Baur, the two corresponding visions of Ananias and (ver. 12) Saul are literary parallels to the history of the conversion of Cornelius. And that Ananias was a man of *legal piety* (xxii. 12), is alleged by Schneckenburger, p. 168 f., and Baur, to be in keeping with the *tendency* of Luke, although he does not even mention it here; Zeller, p. 196, employs even the frequent occurrence of the name (chap. v. and xxiii. 2, xxiv. 1) to call in question whether Ananias "played a part" in the conversion of the apostle at all.

Vv. 11, 12. There is a "*straight street*," according to Wilson, still in Damascus.¹ Comp. Hackett *in loc.*, and Petermann,

¹ The house in which Paul is said to have dwelt is still pointed out. See also the *Ausland*, 1866, No. 24, p. 564.

Reisen im Orient, I. p. 98. — Σαῦλον ὀνόματι] *Saul by name, Saul, as he is called.* Comp. Xen. *Anab.* i. 4. 11: πόλις . . . Θάψακος ὀνόματι. Tob. vi. 10; 4 Macc. v. 3. — ἰδοὺ γὰρ . . . ἀναβλέψῃ] contains the reason of the intimation given: *for, behold, he prays*, is now therefore in the spiritual frame which is requisite for what thou art to do to him, *and*—he is prepared for *thy* very arrival to help him—he *has seen in a vision a man, who came in and*, etc. — *Imposition of hands* (comp. on viii. 15) is here also the medium of communication of divine grace. — ἄνδρα ὀνόμ. Ἀνανίαν] This is put, and not the simple σέ, to indicate that the person who appeared to Saul had been previously entirely unknown to him, and that only on occasion of this vision had he learned his name, Ananias.

Vv. 13–16. Ananias, in ingenuous simplicity of heart, expresses his scruples as to conferring the benefit in question on a man who, according to information received from many (ἀπὸ πολλ.), had hitherto shown himself entirely unworthy of it (ver. 13), and from whom even now only evil to the cause of Christ was to be dreaded after his contemplated restoration to sight (ver. 14). Whether Ananias had obtained the knowledge of the inquisitorial ἐξουσία which Saul had at Damascus by letters from Jerusalem (Wolf, Rosenmüller), or from the companions of Saul (Kuinoel), or in some other way, remains undetermined. — τοῖς ἁγίοις σου] *to the saints belonging to Thee, i.e. to the Christians*: for they, through the atonement appropriated by means of faith (comp. on Rom. i. 7), having been separated from the κόσμος and dedicated to God, belong to Christ, who has purchased them by His blood (xx. 28). — ἐν Ἱερουσ. belongs to κατὰ ἐποίησε. — Ver. 14. As to the ἐπικαλεῖσθαι of *Christ*, see on vii. 59. It is the *distinctive characteristic* of Christianity, ver. 21; 1 Cor. i. 2; Rom. x. 10 ff. — Ver. 15. σκεῦος ἐκλογῆς] *a chosen vessel* (instrument). In this vessel Christ will *bear*, etc. The *genitive of quality* emphatically stands in place of the adjective, Herm. *ad Vig.* p. 890 f.; Winer, p. 222 [E. T. 297]. Comp. σκεῦος ἀνάγκης, *Anthol.* xi. 27. 6. — τοῦ βαστάσαι κ.τ.λ.] contains the definition of σκ. ἐκλ. μοι ἐστὶν οὗτος: *to bear*

my (Messianic) name (by the preaching of the same) before Gentiles, and kings, and Israelites. Observe how the future work of converting the *Gentiles* (comp. Gal. i. 16) is presented as the *principal* work (ἐθνῶν κ. βασιλ.), to which that of converting the *Jews* is related as a *supplemental accessory*; ¹ hence νῑῶν Ἰσρ. is added with τέ (see Herm. ad Eur. Med. 4 f.; Klotz, ad Devar. p. 743 f.; Winer, p. 404 [E. T. 542]. — The γάρ, ver. 16, introduces the reason why He has rightly called him σκεῦος ἐκλογῆς κ.τ.λ.; for I shall show him how much he must suffer for my name (for its glorification, see on v. 41). The ἐγώ placed first has the force of the power of disposal in reference to σκεῦος ἐκλ. μοι ἐστίν: I am He, who will place it always before his eyes. On this Bengel rightly remarks: “re ipsa, in toto ejus cursu,”—even to his death. According to de Wette, the reference is to *revelation*: the apostle will suffer with prophetic foresight (comp. xx. 23, 25, xxi. 11). But such revelations are only known from his later ministry, whereas the experimental ὑπόδειξις commenced immediately, and brought practically to the consciousness of the apostle that he was to be that σκεῦος ἐκλογῆς amidst much suffering.

Vv. 17, 18. Ἀδελφεῖ] here in the pregnant sense of the *Christian* brotherhood already begun. — The Ἰησοῦς . . . ἤρχου, not to be considered as a parenthesis, and the καὶ πλησθ. πνεύμ. ἁγ. make it evident to the reader that the information and direction of the Lord, ver. 15, was fuller. — κ. πλησθ. πν. ἁγ.] which then followed at the baptism, ver. 18. — *And immediately there fell from his eyes* (not merely: it was to him as if there fell) *as it were scales* (comp. Tob. xi. 13). A scale-like substance had thus overspread the interior of his eyes, and this immediately fell away, so that he again saw—evidently a miraculous and sudden cure, which Eichhorn ought not to have represented as the disappearance of a passing cataract

¹ The apostle's practice of always attempting, first of all, the work of conversion among the Jews is not contrary to this, as his destination to the conversion of the Gentiles is expressly designated without excluding the Jews, and accordingly was to be followed out without abandoning the historical course of salvation: Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι, Rom. i. 16. And what Paul was to attain in this way, entirely corresponds to the expression in our passage.

by natural means (fasting, joy, the cold hand of an old man!). — ἐνίσχυσεν] in the neuter sense: *he became strong*. See Aristot. *Eth.* x. 9; 1 Macc. vii. 25; 3 Macc. ii. 32; *Test. XII. Patr.* p. 533; and examples in Kypke, II. p. 44, and from the LXX. in Schleusner, II. p. 367 f. Here of *corporeal* strengthening.

Vv. 19, 20 f. *But he continued some days with the Christians there, and then he immediately preached Jesus in the synagogues (at Damascus), namely, that He was the Son of God.*¹ This is closely connected, and it is only with extreme violence that Michaelis and Heinrichs have referred ver. 19 to the time *before* the journey to Arabia (Gal. i. 17), and ver. 20 to the time *after* that journey. Pearson placed the Arabian journey before ver. 19, which is at variance with the close historical connection of vv. 18 and 19; just as the connection of vv. 21 and 22 does not permit its being inserted before ver. 22 (Laurent). The εὐθέως in Gal. *l.c.* is decisive against Kuinoel, Olshausen, Ebrard, Sepp, p. 44 f., and others, who place this journey and the return to Damascus after ver. 25. The Arabian excursion, which certainly was but brief, is *historically* (for Luke was probably not at all *aware* of it, and has at least left it entirely *out of account* as unimportant for his object,—which has induced Hilgenfeld and Zeller to impute his silence to set purpose) most fitly referred with Neander to the period of the ἡμέραι ἱκαναί, ver. 23. Comp. on Gal. i. 17 and Introduction to *Romans*, sec. 1. The objection, that Saul would then have gone out of the way of his opponents and their plot against him would not have taken place (de Wette), is without weight, as this hostile project may be placed *after* the return from Arabia.² It is, however, to be acknowledged

¹ ὁ υἱὸς τ. Θεοῦ occurs only here (xiii. 33 is a quotation from the O. T.) in the narrative of the Book of Acts. The historical fact is: Paul announced that Jesus was *the Messiah*, see ver. 22. He naturally did not as yet enter on the *metaphysical* relation of the Sonship of God; but this is implied in the conception of *Luke*, when he from his fully formed Pauline standpoint uses this designation of the Messiah.

² With this agrees also the εὐθύς, Gal. i. 16, which requires the Arabian journey to be put very soon after the conversion, consequently at the very commencement of the ἡμέραι ἱκαναί, ver. 23. If this is done, that εὐθύς is not opposed to our view given above (in opposition to Zeller, p. 202).

(comp. Baur) that the time from the conversion to the journey to Jerusalem cannot have been known to Luke as *so long* an interval as it actually was (three years, Gal. i. 18), seeing that for such a period the expression *indefinite*, no doubt, but yet measured by *days* (it is otherwise at viii. 11), *ἡμέραι ἱκαναί*, ver. 23 (comp. ver. 43, xviii. 18, xxvii. 7), is not sufficient. — *ἐν ταῖς συναγ.*] *οὐκ ἠσχύνητο*, Chrysostom. — *ὁ πορθήσας*] see on Gal. i. 13. — *καὶ ὧδε κ.τ.λ.*] *and hither* (to Damascus) *he had come for the object, that he*, etc. How contradictory to his conduct now!¹ On the subjunctive *ἀγάγη*, see Winer, p. 270 [E. T. 359].

Vv. 22, 23. But Saul, in presence of such judgments, *became strong* in his new work *all the more* (Nägelsb. on the *Iliad*, p. 227, ed. 3). — *συνέχυνε*] *made perplexed, put out of countenance*, *ἐπεστόμιζεν*, *οὐκ εἶα τι εἰπεῖν*, Chrysostom. Comp. on ii. 6. The form *χύνω* instead of *χέω* belongs to late Greek. Lobeck, *ad Phryn.* p. 726. — *συμβιβάζ]* *proving*. Comp. 1 Cor. ii. 16; Schleusner, *Thes. s.v.*; Jamblich. 60. — *ἐπληροῦντο*, as in vii. 23. *ἱκαναί*, as in ver. 43, xviii. 18, xxvii. 7, of a *considerable* time (Plat. *Legg.* p. 736 C), especially common with Luke.

Vv. 24, 25. *Παρατηροῦντο δὲ καὶ* (see the critical remarks), *but they watched also*, etc., contains what formed a special addition to the danger mentioned in ver. 23. The subject is the *Jews*; they did it—and thereby the apparent difference with 2 Cor. xi. 33 is removed—on the obtained permission or order of the Arabian ethnarch. Comp. 2 Cor. xi. 33. More artificial attempts at reconciliation are quite unnecessary. Comp. Wieseler, p. 142. — *οἱ μαθηταὶ αὐτοῦ* (see the critical remarks), opposed to the *Ἰουδαῖοι*, ver. 23. Saul had already gained *scholars* among the Jews of Damascus; they rescued him from the plot of their fellow Jews (in opposition to de Wette's opinion, that *disciples* of the apostle were out of the question). — *διὰ τοῦ τείχους*] *through the wall*: whether an opening found in it, or the window of a building abutting on the city-wall, may have facilitated the passage. The former is most suited to the mode of expression. — *ἐν σπυρίδι*] see

¹ "Quasi dicerent: At etiam Saul inter prophetas," 1 Sam. x. 11, Grotius.

on Matt. xv. 37. On the spelling *σφυρίδι*, attested by C N, see Lobeck, *ad Phryn.* p. 113.

Vv. 26, 27. Three years after his conversion (Gal. i. 18), Paul went for the first time back to Jerusalem.¹ Thus long, therefore, had his first labours at Damascus lasted, though interrupted by the Arabian journey. For the connection admits of no interruption between vv. 25 and 26 (the flight, ver. 25, and the *παραγενόμεν. σὲ εἰς Ἱερουσ.*, ver. 26, stand in close relation to each other). Driven from Damascus, the apostle very naturally and wisely directed his steps to the mother-church in Jerusalem, in order to enter into connection with the older apostles, particularly with Peter (Gal. i. 18). — *τοῖς μαθητ.*] to the Christians. — *καὶ πάντες ἔφοβ.*] *καί* is the simple *and*, which annexes the (unfavourable) result of the *ἐπειρ. κολλ. τοῖς μαθ.* Observe, moreover, on this statement—(1) that it presupposes the conversion to have occurred *not long ago*; (2) that accordingly the *ἡμέραι ἱκαναί*, ver. 23, cannot have been conceived by Luke as a period of three years; (3) but that—since according to Gal. i. 18 Paul nevertheless did not appear till three years after at Jerusalem—the distrust of all, here reported, and the introduction by Barnabas *resting on that distrust* as its motive, cannot be historical, as after three years' working the fact that Paul was actually a *Christian* could not but be undoubted in the church at Jerusalem.² — *ὅτι ἐστὶν μαθ.*] to be accented with Rinck and Bornemann, *ἔστιν.* — *Βαρνάβας*] see on iv. 36. Perhaps he was at an

¹ According to Laurent, *neutest. Stud.* p. 70 ff., the journey to Jerusalem in our passage is *different* from the journey in Gal. i. 18. The latter is to be placed *before* ix. 26. But in that case the important journey, ix. 26, would be left entirely *unmentioned* in the Epistle to the Galatians (for it is not to be found at Gal. i. 22, 23),—which is absolutely irreconcilable with the very object of narrating the journeys in that Epistle.

² To explain the distrust from the enigmatically long disappearance and re-emergence of the apostle (Lange, *Apost. Zeitalt.* I. p. 98) is quite against the context of the Book of Acts, in which the Arabian journey has no place. The distrust may in some measure be explained from a *long* retirement in Arabia (comp. Ewald, p. 403), especially if, with Neander and Ewald, we suppose also a prolonged interruption of communication between Damascus and Jerusalem occasioned by the war of Aretas, which, however, does not admit of being verified.

earlier period acquainted with the apostle. — ἐπιλαβόμεν.] graphically: *he grasped him* (by the hand), and led him; αὐτόν, however, is governed by ἤγαγε, for ἐπιλαμβάνεσθαι is always conjoined with the genitive. So in xvi. 19, xviii. 17. Comp. Luke xiv. 4; Buttm. *neut. Gr.* p. 140 [E. T. 160]. — πρὸς τοὺς ἀποστ.] an approximate and very indefinite statement, expressed by the plural of the category; for, according to Gal. i. 18, only Peter and James the Lord's brother were present; but not at variance with this (Schneckenburger, Baur, Zeller, Laurent, comp. Neander, p. 165; Lekebusch, p. 283), especially as Luke betrays no acquaintance with the special design of the journey (ἱστορήσαι Πέτρον, Gal. *l.c.*),—a design with which, we may add, the working related in vv. 28-30, although it can only have lasted for fifteen days, does not conflict. A purposely designed fiction, with a view to bring the apostle from the outset into closest union with the Twelve, would have had to make the very most of ἱστορήσαι Πέτρον. — καὶ διηγῆσατο] not *Paul* (so Beza and others), as already Abdias, *Hist. ap.* ii. 2, appears to have taken it, but *Barnabas*, which the construction requires, and which alone is in keeping with the business of the latter, to be the patron of Paul. — ὅτι] not ὅ, τι. — ἐν τῷ ὀνόμ. τ. Ἰησοῦ] the name—the confession and the proclamation of the name—of Jesus (as the Messiah), was the element, in which the bold speaking (ἐπαρρησιάσατο) had free course.¹ Comp. Eph. vi. 20.

Vv. 28-30. Μετ' αὐτῶν εἰσπορ. κ. ἐκπορ.] See on i. 21. According to the reading εἰς Ἱερουσ., and after deletion of the following καί (see the critical remarks), εἰς Ἱερουσ. is to be attached to παρῶν. : He found himself in familiar intercourse with them, *while in Jerusalem he spoke frankly and freely in the name of the Lord Jesus.* Accordingly εἰς Ἱερουσ. is to be taken as in κηρύσσειν εἰς (Mark i. 39), λέγειν εἰς (John viii. 26), μαρτυρεῖν εἰς (Acts xxiii. 11), and similar expressions, where εἰς amounts to the sense of *coram*. Comp. Matthiae, § 578, 3 b; Ellendt, *Lex. Soph.* I. p. 534. With ἐλάλει τε κ.τ.λ. (which is only to be separated from the preceding by a comma) there is annexed to the general εἰς Ἱερουσ.

¹ From this is dated the ἀπὸ Ἱερουσαλὴμ κ. πόλεως μέχρι Ἰλλυρικοῦ, Rom. xv. 19.

παῖρῃσ. a special portion thereof, in which case, instead of the participle, there is emphatically introduced the finite tense (Winer, p. 533 [E. T. 717]). — πρὸς τοὺς Ἑλλήν.] *with* (against) *the Greek-Jews*, see on vi. 1. — ἐπεχείρουν αὐτὸν ἀνελεῖν] does not exclude the appearance of Christ, xxii. 17, 18, as Zeller thinks, since it is, on the contrary, the positive fulfilment of the οὐ παραδέξονται κ.τ.λ. negatively announced in chap. xxii. — ἐξαπέστειλαν] *they sent him away from them* to Tarsus, after they had brought him down to Caesarea. On account of Gal. i. 27 it is to be assumed that the apostle journeyed from Caesarea (see on viii. 40) to Tarsus, not by sea, but by land, along the Mediterranean coast through Syria; and not, with Calovius and Olshausen, that here Caesarea Philippi on the borders of Syria is to be understood as meant. The reader cannot here, any more than in viii. 40, find any occasion in the text to understand *Καισάρεια* otherwise than as the celebrated capital; it is more probable, too, that Paul avoided the closer vicinity of Damascus. — How natural it was to his heart, now that he was recognised by his older colleagues in Jerusalem but persecuted by the Jews, to bring the salvation in Christ, first of all, to the knowledge of his beloved native region! And doubtless the first churches of Cilicia owed their origin to his abode at that time in his native country.

Ver. 31. Οὖν] draws an inference from the whole history, vv. 3–30: in consequence of the conversion of the former chief enemy and his transformation into the zealous apostle. — The description of the happy state of the church contains two elements: (1) *It had peace*, rest from persecutions, and, as its accompaniment, the moral state: *becoming edified* (*advancing in Christian perfection*, according to the habitual use of the word in the N. T.), *and walking in the fear of the Lord* (dative of manner, as in xxi. 21; Rom. xiii. 13; comp. on 2 Cor. xii. 18), *i.e. leading a God-fearing life*, by which that edification exhibited itself in the moral conduct. (2) *It was enlarged*, increased in the number of its members (as in vi. 1, 7, vii. 17, xii. 24; hence not: it was filled with, etc., Vulgate, Baumgarten, and others), *by the exhor-*

tation (as in iv. 36, xiii. 15, xv. 31 ; Phil. ii. 1) of the *Holy Spirit*, i.e. by the Holy Spirit through His awakening influence directing the minds of men to give audience to the preaching of the gospel (comp. xvi. 14). The meaning: *comfort, consolation* (Vulgate and others), is at variance with the context, although still adopted by Baumgarten. — Observe, moreover, with the correct reading ἡ μὲν οὖν ἐκκλησία κ.τ.λ. the aspect of *unity*, under which Luke, *surveying the whole domain of Christendom*, comprehends the churches which had been already formed (Gal. i. 22), and were in course of formation (comp. xvi. 5). The external bond of this unity was the apostles ; the internal, the Spirit ; Christ the One Head ; the forms of the union were not yet more fully developed than by the gradual institution of presbyters (xi. 30) and deacons. That the church was also *in Galilee*, was obvious of itself, though the name is not included in viii. 1 ; it was, indeed, the *cradle* of Christianity.

Vv. 32-35. This journey of visitation and the incidents related of Peter to the end of chap. x. occur, according to the order of the text, in the period of Paul's abode in Cilicia after his departure from Jerusalem (ver. 30). Olshausen (comp. also Wieseler, p. 146), in an entirely arbitrary manner, transfers them to the time of the Arabian sojourn, and considers the communication of the return to Jerusalem, at ix. 26 ff., as anticipated. — διὰ πάντων] namely, τῶν ἀγίων, as necessarily results from what follows. Comp. Rom. xv. 28. — Ἀύδδα, in the O. T. *Lod* (1 Chron. ix. 12 ; Ezra ii. 33), a village resembling a town (Joseph. *Antt.* xx. 6. 2 ; *Bell.* ii. 12. 6, iii. 3. 5), not far from the Mediterranean, near Joppa (ver. 38), at a later period the important city of Diospolis, now the village of *Ludd*. See Lightfoot, *ad Matth.* p. 35 ff. ; Robinson, III. 363 ff. ; von Raumer, p. 190 f. — Αἰνίας was, according to his Greek name,¹ perhaps a Hellenist ; whether he was a Christian (as Kuinoel thinks, because his conversion is not

¹ The name Αἰνίας (not to be identified with that of the Trojan Αἰνείας) is also found in Thuc. iv. 119. 1 ; Xen. *Anab.* iv. 7. 18, *Hell.* vii. 3. 1 ; Pind. *Ol.* vi. 149. Yet Αἰνιάς instead of Αἰνίας is found in a fragment of Sophocles (342 D) for the sake of the verse.

afterwards related) or not (in favour of which is the anything but characteristic designation *ἀνθρώπων τινα*), remains undetermined. — *ἰάταί σε*] actually, at this moment. — *Ἰησοῦς ὁ Χριστός*] *Jesus the Messiah*. — *στρώσον σεαυτῷ*] Erroneously Heumann, Kuinoel: "Lectum, quem tibi hactenus alii straverunt, *in posterum* tute tibi ipse sterne." The imperative aorist denotes the immediate fulfilment (Elmsl. *ad Soph. Aj.* 1180; Kühner, II. p. 80); hence: *make thy bed* (on the spot) *for thyself*; perform immediately, in token of thy cure, the same work which hitherto others have had to do for thee in token of thine infirmity. — *στρώννυμι*, used also in classical writers absolutely (without *εὐνάς* or the like), Hom. *Od.* xix. 598; Plut. *Artax.* 22. — *Saron*, שָׂרֹן¹] a very fruitful (Jerome, *ad Jes.* xxxiii. 19) plain along the Mediterranean at Joppa, extending to Caesarea. See Lightfoot, *ad Matth.* p. 38 f.; Arnold in Herzog's *Encykl.* XI. p. 10. — *οὔτινες ἐπέστρ. ἐπὶ τ. κύρ.*] The aorist does not stand for the pluperfect, so that the sense would be: *all Christians* (Kuinoel); but: and there saw him (after his cure) all the inhabitants of Lydda and Saron, *they who* (*quippe qui*), in consequence of this practical proof of the Messiahship of Jesus, *turned to the Lord*. The numerous conversions, which occurred in consequence of the miraculous cure, are in a popular hyperbolical manner represented by *πάντες οἱ κ.τ.λ.* as a *conversion of the population as a whole*. — Since Peter did not first inquire as to the *faith* of the sick man, he must have known the man's confidence in the miraculous power communicated to him as the ambassador and announcer of the Messiah (ver. 34), or have read it from his looks, as in iii. 4. Chrysostom and Oecumenius adduce other reasons.

Ver. 36. *Ἰόππη*, Ἰόψ, now *Jaffa*, an old, strong, and important commercial city on the Mediterranean, directly south of the plain of Sharon, at this time, after the deposition of Archelaus, belonging to the province of Syria. See Tobler, *Topogr. v. Jerus.* II. p. 576 ff.; Ruetschi in Herzog's *Encykl.* VII. p. 4 f. — *μαθήτρια*] whether virgin, widow, or wife, is

¹ Not to be accented *Σαρῶνα*, with Lachmann, but *Σάφωνα*. See Bornemann *in loc.* Comp. Lobeck, *Paralip.* p. 555.

undetermined.¹ On this late Greek word (only here in the N. T.), see Wetstein. — *Ταβιθά*, Aramaic תַּבְיָתָא, which corresponds to the Hebrew ^{טָבִי}טָבִי (ظبي), i.e. *δορκάς* (Xen. *Anab.* i. 5. 2; Eur. *Bacch.* 698; Ael. *H. A.* xiv. 14), a gazelle (Bochart, *Hieroz.* I. p. 924 ff., II. p. 304); Buxtorf, *Lex. Talm.* p. 848. It appears as a female name also in Greek writers (Luc. *Meretr. D.* 9, Meleag. 61 f.), in Joseph. *Bell.* iv. 3. 5, and the Rabbins (Lightfoot, *ad Matth.* p. 39); and the bestowal of this name is explained from the gracefulness of the animal, just as the old Oriental love-songs adorn their descriptions of female loveliness by comparison with gazelles. — *καὶ ἔλεην.*] *καί*: and in particular. Comp. ver. 41. That Tabitha was a *deaconess* (Thiersch, Sepp), is not implied in the text; there were probably not yet any such office-bearers at that time.

Vv. 37, 38. Concerning the general ancient custom of *washing the dead*, see Dougtaei *Anal.* II. p. 77 ff., and Wetstein; also Hermann, *Privatalterth.* § 39. 5. — *ἐν ὑπερώῳ*] The article (which Lachmann and Bornemann have, after A C E) was not necessary, as it was well known that there was only one upper room (i. 13) in the house, and thus no mistake could occur. Nor is anything known as to its having *usually* served as the chamber for the dead; perhaps the room for privacy and prayer was chosen in this particular instance, because they from the very first thought to obtain the presence and agency of Peter. — *μὴ ὀκνήσης κ.τ.λ.*] Comp. Num. xxii. 16. “Fides non tollit *civilitatem* verborum,” Bengel. On the classical *ὀκνεῖν* (only here in the N. T.), see Ruhnke *ad Tim.* p. 190; Jacobs, *ad Anthol.* III. p. 894. *Thou mayest not hesitate* to come to us. On *διελθ.*, comp. Luke ii. 15.

Ver. 39. The widows, the recipients of the *ἀγαθῶν ἔργ.* κ. *ἐλεημοσ.*, ver. 36, exhibit to Peter the under and upper garments, which they wore² as gifts of the deceased, who herself,

¹ But probably a *widow*. To this points *πᾶσαι αἱ χήραι* of ver. 39; *all the widows of the church*, who lamented their dead companion.

² Observe the middle *ἑαυτὰς* (only here in the N. T.), *they exhibited on themselves*. There lay a certain *self-consciousness*, yea, a grateful ostentation, in their

according to the old custom among women, had made them,—the eloquent utterance of just and deep sorrow, and of warm desire that the apostolic power might here become savingly operative; but, according to Zeller, a display calculated for effect. — ἡ Δορκάς] The proper name expressed in *Greek* is, as the more attractive for non-Jewish readers, and perhaps also as being used along with the Hebrew name in the city itself, here repeated, and is therefore not, with Wassenberg, to be suspected.

Vv. 40–43. The putting out (comp. Matt. ix. 25; Mark v. 40; Luke viii. 54) of all present took place in order to preserve the earnestness of the prayer and its result from every disturbing influence. — τὸ σῶμα] *the dead body*. See on Luke xvii. 37. On ἀνεκάθισε, comp. Luke vii. 15. — The *explanation* of the fact as an awakening from *apparent death* (see particularly Eck, *Versuch d. Wundergesch. d. N. T. aus natürl. Urs. z. erklären*, p. 248 ff.) is *exegetically* at decided variance with ver. 37, but is also to be rejected *historically*, as the revival of the actually dead Tabitha has its historical precedents in the raisings of the dead by Jesus.¹ Ewald's view also amounts ultimately to an apparent death (p. 245), placing the revival at that boundary-line, "where there may scarcely be still the last spark of life in a man." Baur, in accordance with his foregone conclusions, denies all historical character to the miracles at Lydda and Joppa, holding that they are narratives of evangelical miracles transferred to Peter (comp. also Zeller, p. 177 f.); and that the very name Ταβιθά is probably derived simply from the ταλιθα κούμι, Mark v. 40, for Ταβιθά properly (?) denotes nothing but maiden. — καί] and in particular. — Ver. 42. ἐπὶ] direction of the faith, as in xi. 17, xvi. 31, xxii. 19; Rom. iv. 24. — Ver. 43. βυρσεῖ] although the trade of a *tanner*, on account of its being

being able to show the pledges of her beneficence. See on the distinction between the active and middle of ἰπιδυκεν, Kühner, *ad Xen. Mem.* ii. 1. 21. Comp. also Ast, *Lex. Plat.* I. p. 772.

¹ Hence it is just as unnecessary as it is arbitrary to assume, with Lange, *apost. Zeitalt.* II. p. 129, that Tabitha had for a considerable time stood in spiritual *rapprochement* with Peter, and that this was the vehicle of the reviving agency.

occupied with dead animals, was esteemed *unclean* (Wetstein and Schoettgen); which Peter now disregarded. — The word *βυρσεύς* (in Artemidorus and others) has also passed into the language of the Talmud (בֹּרֶסִי). The more classical term is *βυρσοδέψης*, Plat. *Conv.* p. 221 E; Aristoph. *Plut.* 166.

CHAPTER X.

VER. 1. After *τις*, Elz. Scholz have *ἦν*, which Lachm. Tisch. and Born. have deleted. It is wanting in A B C E G *κ*, min., in the vss. and Theophyl.; it was inserted (after ix. 36), because the continuous construction of vv. 1–3 was mistaken. Almost according to the same testimony the usual *τέ*, ver. 2, after *ποιῶν* is condemned as an insertion. — Ver. 3. *ώσεί*] Lachm. and Born. read *ώσει περί*, after A B C E *κ*, min. Dam. Theophyl. 2. Rightly; the *περί* after *ώσεί* was passed over as superfluous. — Ver. 5. After *Σίμωνα* read, with Lachm. Tisch. Born., *τινα*, according to A B C, min. Copt. Arm. Syr. p. (in the margin) Vulg. The indefinite *τινα* appeared not suited to the dignity of the prince of the apostles, and was therefore omitted. — After ver. 6, Elz. (following Erasm.) has *οὗτος λαλήσει σοι, εἰ σε δεῖ ποιεῖν*, which, according to decisive testimony, is to be rejected as an interpolation from ix. 6, x. 32. The addition, which some other witnesses have instead of it: *ὃς λαλήσει ῥήματα πρός σε, ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός σου*, is from xi. 14. — Ver. 7. *αὐτῷ*] Elz. has *τῷ Κορνηλίῳ*, against decisive testimony. On similar evidence *αὐτοῦ* after *οἶκετ*. (Elz. Scholz) is deleted. — Ver. 10. *αὐτῶν*] So Lachm. Born. Tisch. instead of the usual *ἐκείνων*, which has far preponderant evidence against it, and was intended to remedy the indefiniteness of the *αὐτῶν*. — *ἐπέπεσεν*] A B C *κ*, min. Copt. Or. have *ἐγένετο*, which Griesb. approved, and Lachm. Tisch. Born. have adopted, and that rightly, as it is preponderantly attested, and was easily replaced by the more definite *ἐπέπεσεν* (Clem.: *ἔπεσεν*) as its gloss. — Ver. 11. After *καταβαῖνον*, Elz. has *ἐπ' αὐτόν*, which is wanting in A B C** E *κ*, min. vss. Or. Defended, indeed, by Rinck (as having been omitted in conformity to xi. 5); but the very notice *καὶ ἦλθεν ἄχρῃς ἐμοῦ*, xi. 5, has here produced the addition *ἐπ' αὐτόν* as a more precise definition. — *δεδεμένον καί*] is wanting in A B C** E *κ*, min. Arm. Aeth. Vulg. Or. Cyr. Theodoret. Deleted by Lachm. But see xi. 5. — Ver. 12. *τῆς γῆς*] is wanting in too few witnesses to be regarded as spurious. But Lachm. and Tisch. have it after *ἐρπετά*, according to A B C E *κ*, min. vss. and Fathers. Rightly; see xi. 6, from which

passage also the usual *καὶ τὰ θηρία* before *καὶ τὰ ἔρπετά* is interpolated. *τά* before *ἔρπετά* and *πετεινά* is, with Lachm. and Tisch., to be deleted. — Ver. 16. *εὐθύς*] So Lachm. and Tisch. after A B C E **8**, min. Copt. Aeth. Vulg. But Elz. Scholz have *πάλιν*, which is introduced from xi. 10, although defended by Born. (who places it *after ἀνελ.*) on account of its appearing superfluous. — Ver. 17. *καὶ ἰδοὺ*] Lachm. reads *ἰδοὺ*, after A B **8**, min.; but *καὶ* was unnecessary, and might appear disturbing. — Ver. 19. *διενθυμουμένου*] Elz. has *ἐνθυμ.* against decisive evidence. Neglect of the double compound, elsewhere not occurring in the N. T. — *ἄνδρες*] Elz. Lachm. Scholz add to this *τρεῖς*, which is wanting in D G H min. vss. and Fathers. An addition, after ver. 7, xi. 11; instead of which B has *δύο* (ver. 7), which Buttmann in the *Stud. u. Krit.* 1860, p. 357, unsatisfactorily defends by the artificial assumption—not confirmed by the expression in ver. 8—that the soldier was only taken with him as escort and attendant. — Ver. 20. Instead of *ὅτι*, Elz. has *διότι*, against decisive evidence. — Ver. 21. After *ἄνδρας*, Elz. has *τοὺς ἀπισταλμένους ἀπὸ τοῦ Κορνηλίου πρὸς αὐτόν*, against A B C D E G **8**, min. and most vss. Chrys. An addition, because ver. 21 commences a church-lesson. — Ver. 23. *ἀναστάς*] is wanting in Elz., but is just as certainly protected by decisive testimony, and by its being apparently superfluous, as *ὁ Πέτρος*, which in Elz. stands before *ἔξῃλθε*, is condemned by A B C D **8**, min. and several vss. as the subject written on the margin. — Ver. 25. *τοῦ εἰσελθεῖν*] Elz. has merely *εἰσελθεῖν*. But *τοῦ* is found in A B C E G **8**, min. Chrys. Bas. Theophyl. See the exegetical remarks. — Born. reads ver. 25 thus: *προσεγγίζοντας δὲ τοῦ Πέτρου εἰς τὴν Καισάρειαν, προδραμῶν εἰς τῶν δούλων διεσάφησεν παραγεγονέναι αὐτόν· ὁ δὲ Κορνήλιος ἐκπηδήσας καὶ συναντήσας αὐτῷ πεσὼν πρὸς τοὺς πόδας προσεκύνησεν αὐτόν*, only after D, Syr. p. (on the margin); an apocryphal attempt at depicting the scene, and how much of a foil to the simple narrative in the text! — Ver. 30. After *ἐνάτην*, Elz. has *ᾠραν*, which, according to preponderant testimony, is to be rejected as a supplementary addition. Lachm. has also deleted *νηστεύων καί*, after some important codd. (including **8**) and several vss. But the omission is explained by there being no mention of fasting in ver. 3. — Ver. 32. *ὃς παραγενόμεν. λαλήσει σοι*] is wanting in Lachm., after A B **8**, min. Copt. Aeth. Vulg. But the omission took place in accordance with ver. 6. — Ver. 33. Instead of *ὑπό*, read, with Lachm. Tisch. Born. according to preponderating evidence, *ἀπό* (E *παρά*). — Instead of *Θεοῦ*, Lachm. and Tisch. have *κυρίου*, according to predominant attestation; *Θεοῦ* is a mechanical repetition from the preceding, in which the reading

ἐνώπ. σου (Born.) is, on account of too weak attestation, to be rejected. — Ver. 36. ὅν] is wanting in A B **Σ****, 10th. Copt. Sahid. Aeth. Vulg. Ath. Deleted by Lachm.; but the omission very naturally suggested itself, in order to simplify the construction. — Ver. 37. ἀρξάμενον] A C D E H **Σ**, min. have ἀρξάμενος, which Lachm. has on the margin. A D Vulg. Cant. Ir. add γάρ, which Lachm. puts in brackets. Born. has ἀρξάμενος γάρ. But ἀρξάμενον is necessary, according to the sense. — Ver. 39. After ἡμεῖς, Elz. has ἔσμεν, against decisive testimony. A supplementary addition. — Ver. 42. αὐτοῖς] B C D E G, min. Syr. utr. Copt. Sahid. have οὗτος. Recommended by Griesb. and adopted by Lachm. and Born. An erroneous correction. See the exegetical remarks. — Ver. 48. αὐτοῦς] αὐτοῖς is neither strongly enough attested (A **Σ**), nor in accordance with the sense. — τοῦ κυρίου] A B E **Σ**, min. vss. Fathers have Ἰησοῦ Χριστοῦ. So Lachm. An alteration, in order to denote the specific character of the baptism more definitely, Hence some codd. and vss. have both together. So Born. after D.

Vv. 1, 2. *Καισαρεία*] See on viii. 40.—The *centurion* was of the *Italian cohort*, which, stationed at Caesarea, consisted of Italians, not of natives of the country, like many other Roman troops in Syria. Such a Roman auxiliary corps was appropriately stationed at the place where the procurator had his residence, for the maintenance of tranquillity. See Schwarz, *de cohorte Italica et Augusta*, Altorf. 1720; Wieseler, *Chronol.* p. 145, and *Beiträge z. Würdig. d. Evangelien*, 1869, p. 327 f. — εὐσεβὴς κ. φοβούμενος τ. Θεόν] *pious and fearing God*. The latter is the more precise definition of the more general εὐσεβής. Cornelius was a *Gentile*, who, discontented with polytheism, had turned his higher interest towards Judaism, and satisfied a deeper pious want in the earnest private worship of Jehovah along with all his family. Judaism (as Stoicism and the like in the case of others) was for him the philosophical-religious school, to which he, although without being a proselyte, addicted himself in his heart and devotional life. Hence his beneficence (ver. 2) and his general esteem among the Jews (ver. 22). Comp. the centurion of Capernaum, Luke vii. Others consider him, with Mede, Grotius, Fecht (*de pietate Corneliæ*, Rostoch. 1701), Deyling, Hammond, Wolf, Ernesti, Ziegler, Paulus, Olshausen, Neander, Lechler, and Ritschl, as

a *proselyte of the gate*.¹ But this is at variance with vv. 28, 34, 35, xi. 1, 18, xv. 7, where he is simply put into the class of the Gentiles,—a circumstance which cannot be referred merely to the want of circumcision, as the proselytes of the gate also belonged to the communion of the theocracy, and had ceased to be non-Jews like absolute foreigners. See Ewald, *Alterth.* p. 313; Keil, *Archäol.* I. p. 317. And all the great importance which this event has in a connected view of the Book of Acts, has as its basis the very circumstance that Cornelius was a *Gentile*. Least of all can his proselytism be proved from the expression *φοβούμενος τὸν Θεόν* itself, as the general literal meaning of this expression can only be made *by the context* (as xiii. 16, 26) to apply to the worship of proselytes; but here we are required by ver. 35 to adhere to that general literal meaning *without* this particular reference. It is to be considered, moreover, that had Cornelius been a proselyte of the gate, it would have, according to xv. 7, to be assumed that hitherto *no* such proselyte *at all* had been converted to Christianity, which, even apart from the conversion of the Ethiopian, chap. viii., is—considering the many thousand converts of which the church already consisted—incredible, particularly as often very many were admitted simultaneously (ii. 41, iv. 4), and as certainly the more unprejudiced proselytes were precisely the most inclined to join the new theocracy.—Accordingly the great step which the new church makes in its development at chap. x. consists in this, that by divine influence the *first Gentile*, who did *not* yet belong to the *Jewish* theocratic state, *becomes a Christian*, and that directly, without having first made the transition in any way through Mosaism. The extraordinary importance of this epoch-making event stands in proportion to the accumulated miraculous character of the proceedings. The view, which by psychological and other assumptions and combinations assigns to it along with the miraculous character also a natural instrumentality (Neander, p. 115 f.), leads to deviations from the narrative, and to

¹ Selden, *de jure nat.* ii. 3 (whom de Wette follows), has doubted, but without sufficient reason, the existence of *פְּרִי הַשְּׂעֵר*, in the proper sense, after the Captivity.

violences which are absolutely rejected by the text. See, on the other hand, Zeller, p. 179 ff., and Baumgarten. The view which rejects the historical reality of the narrative, and refers it to a set purpose in the author (Baur, Zeller), seeks its chief confirmation in the difficulties which the direct admission of the Gentiles had for long still to encounter, in what is narrated in chap. xv., and in the conduct of Peter at Antioch, Gal. ii. 11 ff. (comp. also Schwegler, *nachapostol. Zeitalt.* I. p. 127 ff.; Gfrörer, *heil. Sage*, I. p. 415; Holtzmann, *Judenth. u. Christenth.* p. 679 f.). But, on the other hand, it is to be observed, that not even miracles are able at once to remove in the multitude deeply rooted national prejudices, and to dispense with the gradual progress of psychological development requisite for this end (comp. the miracles of Jesus Himself, and the miracles performed on him); that further, in point of fact the difficulties in the way of the penetration of Christianity to the Gentiles were exceedingly great (see Ewald, p. 250 ff.; Ritschl, *altkath. K.* p. 138 ff.); and that Peter's conduct at Antioch, with a character so accessible to the impressions of the moment (comp. the denial), is psychologically intelligible as a temporary obscuration of his better conviction once received by way of revelation, at variance with his constant conduct on other occasions (see on Gal. ii. 14), and therefore by no means necessitates the presupposition that the extraordinary divine disclosure and guidance, which our passage narrates, are unhistorical. Indeed, the reproach which Paul makes to Peter at Antioch, presupposes the agreement in principle between them in respect to the question of the Gentiles; for Paul designates the conduct of Peter as *ὑπόκρισις*, Gal. ii. 13.

Ver. 3. *Εἶδεν* is the verb belonging to *ἄνθρωπος . . . Κορνήλ.*, ver. 1, and *ἐκατοντ. . . διαπαντός* is in apposition to *Κορνήλ.* — The intimation made to Cornelius is a vision in a waking condition, caused by God (during the hour of prayer, which was sacred to the centurion on account of his high respect for Judaism), *i.e.* a manifestation of God made so as to be clearly perceptible to the inner sense of the pious man, conveyed by the medium of a clear (*φανερῶς*) angelic appearance

in vision, which Cornelius himself, ver. 30, describes more precisely in its distinctly seen form, just as it at once on its occurrence made the corresponding impression upon him; hence ver. 4: ἔμφοβος γενόμεν. and τί ἐστὶ, κύριε. Comp. Luke xxiv. 5. Eichhorn rationalized the narrative to the effect that Cornelius, full of longing to become acquainted with the distinguished Peter now so near him, learned the place of his abode from a citizen of Joppa at Caesarea, and then during prayer felt a peculiar elevation of mind, by which, as if by an angel, his purpose of making Peter's acquaintance was confirmed. This is opposed to the whole representation; with which also Ewald's similar view fails to accord, that Cornelius, uncertain whether or not he should wish a closer acquaintance with Peter, had, "as if irradiated by a heavenly certainty and directed by an angelic voice," firmly resolved to invite the apostle at once to visit him — ὥσπερ περὶ ὧρ. ἐνάτ. (see the critical remarks): *as it were about the ninth hour.* Circumstantiality of expression. See Bornemann *in loc.*

Ver. 4. Εἰς μνημόσυνον ἐνώπι. τ. Θεοῦ] is to be taken together, and denotes the aim or the destination of ἀνέβησαν (comp. Matt. xxvi. 13): *to be a mark, i.e. a token of remembrance, before God*, so that they give occasion to God to think on thee. Comp. ver. 31. The sense of the whole figurative expression is: "Thy prayers and thine alms have found consideration with God; He will fulfil the former¹ and reward the latter." See ver. 31. — ἀνέβησαν is strictly suited only to αἱ προσευχαί, which, according to the figurative embodiment of the idea of granting prayer, ascend from the heart and mouth of man to God (comp. Gen. xviii. 2; Ex. ii. 23; 1 Macc. v. 31); but it is by a zeugma referred also to the alms, which have excited the attention of God, to requite them by leading the pious man to Christ. The opinion (Wolf,

¹ Assuredly from the heart of the devout Gentile there had arisen for the most part prayers for higher illumination and sanctification of the inner life; probably also, seeing that Christianity had already attracted so much attention in that region, prayers for information regarding this phenomenon bearing so closely on the religious interests of the man. Perhaps the thought of becoming a Christian was at that very time the highest concern of his heart, in which case only the final decision was yet wanting.

Bengel, Eichhorn, and others) that ἀνέβ. is based on the Jewish notion (Tob. xii. 12, 15 ; Rev. viii. 4) that prayers are carried by the angels to the throne of God, is as arbitrarily imported into the text as is the view (Grotius, Heinrichs, and others) that εἰς μνημόσυνον signifies *instar sacrificii* (comp. on the idea, Ps. cxli. 2), because, forsooth, the LXX. express אִזְכָּרָה by μνημόσυνον, Lev. ii. 2, 9, 16, v. 12, vi. 15 ; Num. v. 26 ; comp. Ecclus. xxxii. 7, xxxviii. 11, xlv. 16. In all these passages the sense of a memorial-offering is necessarily determined by the context, which is *not* the case here with the simple ἀνέβησαν. — On the relation of the good works of Cornelius to his faith, Gregory the Great, in *Ez. Hom.* 19, already correctly remarks that he did not arrive at faith by his works, but at the works by his faith. The faith, however cordial and vivid it was, was in his case up till now the Old Testament faith in the *promised Messiah*, but was destined, amidst this visitation of divine grace, to complete itself into the New Testament faith in *Jesus* as the *Messiah who had appeared*. Thus was his way of salvation the same as that of the chamberlain, chap. viii. Comp. also Luther's gloss on ver. 1.

Vv. 5-7. The tanner, on account of his trade, dwelt by the [Mediterranean] sea, and probably apart from the city, to which his house belonged ("Cadavera et sepulcra separant et coriarium quinquaginta cubitos a civitate." Surenh. *Mischn.* xi. 9. Comp. Artemid. i. 53). See Walch, *de Simone coriario*, Jen. 1757. — The τινά is added to Σίμωνα (see the critical remarks) from the standpoint of *Cornelius*, as to him Peter was one unknown. — εὐσεβῆ] the soldier, one of the men of the cohort specially attached and devoted to Cornelius (τῶν προσκαρτ. αὐτῷ), had the same religious turn of mind as his master, ver. 2. On προσκαρτ., comp. viii. 13 ; Dem. 1386. 6 : θεραπεύνας τὰς Νεαίρας τότε προσκαρτερούσας. Polyb. xxiv. 5. 3.

Vv. 9, 10. On the following day (for Joppa was thirty miles from Caesarea), shortly before the arrival of the messengers of Cornelius at Peter's house, the latter was, by means of a vision effected by divine agency in the state of ecstasy,

prepared for the unhesitating acceptance of the summons of the Gentile; while the feeling of hunger, with which Peter passed into the trance, served the divine revelation as the medium of its special form. — ἐπὶ τὸ δῶμα] for the flat roofs (comp. Luke v. 19, xii. 3, xvii. 31) were used by the Hebrews for religious exercises, prayers, and meditations. Winer, *Realw. s.v. Dach*. Incorrectly Jerome, Luther, Pricaeus, Erasmus, Heinrichs, hold that the ὑπερῶον is meant. At variance with N. T. usage; even the Homeric δῶμα (*hall*) was something different (see Herm. *Privatalterth.* § 19. 5); and why should Luke not have employed the usual formal word ὑπερῶον (i. 13, 14, ix. 37, 39, xx. 8)? Moreover, the subsequent appearance is most in keeping with an abode *in the open air*. — ἔκτην] See on iii. 1. πρόσπεινος, *hungry*, is not elsewhere preserved; the Greeks say πειναλέος. — ἤθελε γεύσασθαι] *he had the desire to eat* (for examples of the absolute γεύσασθαι, see Kypke, II. p. 47)—and in this desire, whilst the people of the house (αὐτῶν) were preparing food (παρασκευάζοντων, see Elsner, *Obs.* p. 408; Kypke, *l.c.*) the ἔκστασις *came upon him* (ἐγένετο, see the critical remarks), by which is denoted the involuntary setting in of this state. Comp. v. 5, 11; Luke i. 65, iv. 37. The ἔκστασις *itself is the waking but not spontaneous state, in which a man, transported out of the lower consciousness* (2 Cor. xii. 2, 3) *and freed from the limits of sensuous restriction as well as of discursive thought, apprehends with his higher pneumatic receptivity divinely presented revelations, whether these reach the inner sense through visions or otherwise.* Comp. Graf in the *Stud. u. Krit.* 1859, p. 265 ff.; Delitzsch, *Psychol.* p. 285.

Vv. 11-13. Observe the vividly introduced *historical present* θεωρεῖ. — τέσσαρσιν ἀρχαῖς δεδεμ.] *attached with four ends*, namely, to the edges of the opening which had taken place in heaven. Chap. xi. 5 requires this explanation, not the usual one: “*bound together at the four corners.*” Nor does the text mention anything of *ropes*, bound to which it was let down. The visionary appearance has something marvellous even in the way of its occurrence. We are to imagine the vessel (whose four corners, moreover, are without warrant explained by Augustine, Wetstein, Bengel, Lange, and others

as pointing to the four quarters of the world), looking like a colossal four-cornered linen-cloth (ὀθόνη), letting itself down, while the corners attached to heaven support the whole. On ἀρχαί, *extremities*, see Jacobs, *ad Anthol.* XI. p. 50. — πάντα τὰ τετράποδα] The formerly usual interpretation: “four-footed beasts of all sorts, i.e. of very many kinds,” is linguistically erroneous. The phenomenon in its *supernatural* visionary character exhibits as present in the σκεῦος (ἐν ᾧ ὑπῆρχε) *all four-footed beasts, reptiles, and birds* (all kinds of them) without exception.¹ In a strangely arbitrary manner Kuinoel, after Calovius and others, holds that these were only *unclean* animals. See on ver. 14. — τοῦ οὐρανοῦ] See on Matt. vi. 26. — ἀναστάς] Perhaps Peter *lay* during the trance. Yet it may also be the mere call to action: *arise* (ix. 11, 39, viii. 26, and frequently; comp. on viii. 26). — θύσον] *occide* (Vulg.), *slay*, not: *sacrifice*, as 1 Macc. i. 47 (Thiersch), see ver. 10.

Vv. 14–16. Peter correctly recognises in the summons θύσον κ. φάγε, ver. 13, the *allowance of selection at his pleasure* among all the animals, by which, consequently, the eating of the unclean without distinction was permitted to him. Hence, and not because *only* unclean animals were seen in the vessel, his strongly declining μηδαμῶς κύριε! This κύριε is the address to the—to him unknown—author of the voice, not to Christ (Schwegler, Zeller). — Concerning the animals which the Jews were forbidden to eat, see Lev. xi.; Deut. xiv. 1 ff.; Ewald, *Alterth.* p. 194 ff.; Saalschütz, *Mos. R.* p. 251 ff. — ὅτι οὐδέποτε ἔφαγον πᾶν κοινὸν ἢ ἀκάθαρτ.] *for never ate I anything common or unclean* (the Talmudic טמא או כסול), i.e. for any profane thing I have always left uneaten. ἢ does not stand for καί (which Lachm. and Tisch. read, after A B 8, min. vss. Clem. Or.; perhaps correctly, see xi. 8), but appends for the exhaustion of the idea another synonymous expression. Fritzsche, *ad Marc.* p. 277; Bornemann, *Schol. in Luc.* p.

¹ That *fishes* (those without fins and scales were forbidden) are not included in the vision, is explained from the fact that the σκεῦος was like a *cloth*. *Fishes* would have been *unsuitable* for this, especially as the animals were presented as *living* (θῦσον). According to Lange, it is “perhaps a *prophetic* omission, wherein there is already floating before the mind the image of fishes as the *souls* to be gathered.” A fanciful notion.

xl. f. κοινός = βέβηλος ; the opposite of ἅγιος (Ezek. xlii. 20). — καὶ φωνή] and a voice (not ἡ φωνή, because here *other* words were heard) came again the second time to him (πάλιν ἐκ δευτέρου, pleonastically circumstantial ; see on Matt. xxvi. 42 ; comp. on John iv. 54). — ἃ ὁ Θεὸς ἐκαθάρισε, σὺ μὴ κοῖνον] *what God has cleansed, make not thou common* (unclean). The miraculous appearance with the divine voice (ver. 13) had done away the Levitical uncleanness of the animals in question ; they were now divinely *cleansed* ; and thus Peter ought not, by his refusal to obey that divine bidding, to invest them with the character of what is *unholy*—to transfer them into the category of the κοινόν (Rom. xiv. 14). This were *man's* doing in opposition to *God's* deed. — ἐπὶ τρίς] *for thrice*, which “*ad confirmationem valuit*” (Calvin) ; ἐπὶ denotes the *terminus ad quem*. Bernhardt, p. 252. Comp. ἐς τρίς, Herod. i. 86 ; Xen. *Anab.* vi. 4. 16 ; and Wetstein. — *The object aimed at in the whole vision* was the symbolical divine announcement that the hitherto subsisting distinction between clean and unclean men (that hedge between Jews and Gentiles !) was to cease in Christianity, as being destined for all men without distinction of nation (vv. 34, 35). *But in what relation does the ἃ ὁ Θεὸς ἐκαθάρισε stand to the likewise divine institution of the Levitical laws about food ?* This is not answered by reference to “the effected and accomplished redemption, which is regarded as a restitution of the whole creation” (Olshausen), for this restoration is only promised for the world-period commencing with the Parousia (iii. 20 ; Matt. xix. 28 ; Rom. viii. 19 ff.) ; but rather by pointing out that the institution of those laws of food was destined only for the duration of the old theocracy. They were a divine institution for the particular people of God, with a view to separate them from the nations of the world ; their abolition could not therefore but be willed by God, when the time was fully come at which the idea of the theocracy was to be realized through Christ in the whole of humanity (ver. 35 ; Rom. iii. ; Gal. iii. 28 ; Col. iii. 11 ; John x. 16). Comp. Matt. xv. 17, 18. The abolition therefore does not conflict with Matt. v. 17, but belongs to the *fulfilment* of the law effected by Christ, by which the distinction

of clean and unclean was removed from the Levitical domain and (comp. Rom. ii. 28, 29) raised into the sphere of the moral idea. See also on Rom. xv. 14; Matt. v. 17.

Vv. 17–20. The ἔκστασις was now over. *But when Peter was very doubtful in himself what the appearance, which he had seen, might mean* (comp. Luke viii. 9, xv. 26). The true import could not but be at once suggested to him by the messengers of Cornelius, who had now come right in front of the house, to follow whom, moreover, an internal address of the Spirit urged him. — ἐν ἑαυτῷ] *i.e. in his own reflection*, contrasted with the previous ecstatic condition. — διηπόρ.] as in v. 24, ii. 12. — καὶ ἰδοὺ] See on i. 10. — ἐπὶ τὸν πυλῶνα] *at the door*. See on Matt. xxvi. 71. — φωνήσαντες] Kuinoel quite arbitrarily: “*sc. τινὰ, evocato quopiam, quod Judaei domum intrare metuebant, ver. 18.*” They called below at the door of the house, without calling on or calling forth any particular person, but in order generally to obtain information from the inhabitants of the house, who could not but hear the calling. That Peter had heard the noise of the men and the mention of his name, that he had observed the men, had recognised that they were not Jews, and had felt himself impelled by an internal voice to follow them, etc., are among the many arbitrary additions (“of a supplementary kind”) which Neander has allowed himself to make in the history before us. — ἀλλὰ ἀναστὰς κατάβηθι] ἀλλά with the imperative denotes nothing more than the adversative *at*. “Men seek thee: but (do not let yourself be sought for longer and delay not, but rather) arise (as ver. 13) and go down.” The requisition with ἀλλά breaks off the discourse and renders the summons more urgent. See Fritzsche, *ad Marc.* p. 370; Baeumlein, *Partik.* p. 17 f. — μηδὲν διακρινόμεν.] *in no respect* (Jak. i. 6; Bernhardt, p. 336) *wavering* (see on Rom. iv. 20); *for I*, etc. The πνεῦμα designates Himself as the sender of the messengers, inasmuch as the vision (vv. 3–7) did not ensue without the operation of the divine Spirit, and the latter was thus the cause of Cornelius sending the messengers. — ἐγώ] with emphasis. Chrysostom rightly calls attention to the κύριον and the ἐξουσία of the Spirit.

Vv. 22-25. *Μαρτυρούμ.*] as in vi. 3. — *ἐχρηματ.*] See on Matt. ii. 12. The communication on the part of the angel (vv. 4-7) is understood as a divine *answer* to the constant prayer of Cornelius (ver. 2). — Peter and his six (xi. 12) companions had not traversed the thirty miles from Joppa to Caesarea in one day, and therefore arrived there only on the day after their departure. The messengers of Cornelius, too, had only arrived at Peter's abode on the second day (vv. 8, 9), and had passed the night with him (ver. 23), so that now (*τῇ ἐπαύριον*, ver. 24) it was the fourth day since their departure from Caesarea. Cornelius expected Peter on this day, for which, regarding it as a high family-festival, he had invited his (certainly like-minded) relatives and his intimate friends (*τοὺς ἀναγκ. φίλους*, see Wetstein; Kypke, II. p. 50). — *ὥς δὲ ἐγένετο τοῦ εἰσελθεῖν τὸν Π.*] *but when it came to pass that Peter entered.* This construction is to be regarded as a very inaccurate, improper application of the current infinitive with *τοῦ*. No comparison with the Hebrew *וַיְהִי כִּי*, Gen. xv. 12 (Gesenius, *Lehrgebr.* p. 787), is to be allowed, because *וַיְהִי* does not stand absolutely, but has its subject beside it, and because the LXX. has never imitated this and similar expressions (Gesenius, *l.c.*) by *ἐγένετο τοῦ*. The want of corresponding passages, and the impossibility of rationally explaining the expression, mark it as a completely isolated¹ error of language, which Luke either himself committed or adopted from his original source,—and not (in opposition to Fritzsche, *ad Matth.* p. 848, and Rinck, *Lucubr. crit.* p. 64) as a corruption of the transcribers, seeing that the most important witnesses decide *in favour of τοῦ*, and its omission in the case of others is evidently a correction. Comp. now also Winer, p. 307 [E. T. 412].

¹ Even at Rev. xii. 7 it is otherwise, as there, if we do not accede to the conjecture of Düsterdieck, *ἔγιντο* must be again mentally supplied with *ἡ Μιχαήλ*, but in the altered meaning: *there came forward, there appeared* (comp. on Mark i. 4; John i. 6), so that it is to be translated: *And there came (i.e. there set in, there resulted) war in heaven: Michael came, and his angels, in order to wage war.* Among Greek writers also, as is well known, the verb to be repeated in thought is often to be taken in an altered meaning. Comp. e.g. Plat. *Rep.* p. 471 C, and Stallb. *in loc.* Least of all will such a supplement occasion difficulty in a prophetic representation, which is often stiff, angular, and abrupt in its delineation (as especially in Isaiah).

—ἐπὶ τ. πόδας] *at the feet of Peter*. Comp. Luke viii. 41, xvii. 16; Mark v. 22; John xi. 32, *al.* —προσεκύνησε] See on Matt. ii. 2. He very naturally conjectured, after the vision imparted to him, that there was something superhuman in the person of Peter (comp. on Luke v. 8); and to this, perhaps, the idea of heroes, to which the centurion had not yet become a stranger, contributed.

Vv. 26–29. *Καγὼ αὐτός]* *also I myself*, I also for mine own part, not otherwise than you. See on Rom. vii. 25. —*συνομιλ. αὐτῷ]* *in conversation with him*. The word occurs elsewhere in Tzetz. *Hist.* iii. 377, *συνόμιλος* in Symm. Job xix. 19. —*εἰσῆλθε]* *namely, into the room*. In ver. 25, on the other hand, *τοῦ εἰσελθεῖν τ. Π.* was meant of the entrance by the outer door *into the house*. —*Υε know how* (how very) *unallowed it is*, etc. —*ἀθέμιτον]* (2 Macc. vi. 5) is a later form (Plut., Dion. Hal., etc., 1 Pet. iv. 3) for the old classical *ἀθέμιστον* (Herod. vii. 33; Xen. *Mem.* i. 1. 9, *Cyrop.* i. 6. 6). The prohibition *to enter into closer fellowship with men of another tribe*,¹ or (even but) *to come to them*, comp. xi. 3, is not expressly found in the Pentateuch, but easily resulted of itself from the lofty consciousness of the holy people of God contrasted with the unholy heathen (Ewald, *Alterth.* p. 310), and pervades the later Judaism with all the force of contempt for the Gentiles (see, *e.g.*, Lightfoot on Matt. xviii. 17). The passage Matt. xxiii. 5, and the narrative of the conversion of Izates king of Adiabene in Joseph. *Antt.* xx. 2. 4 f., appear to testify against the utterance of Peter in our passage, and therefore Zeller, p. 187, holds it as unhistorical. But Peter speaks here from the standpoint of the Judaistic *theory and rule*, which is not invalidated by exceptional cases (as Josephus *l.c.*) and by abuses (as in the making of proselytes, Matt. *l.c.*). Not even if Cornelius had been a proselyte of the gate (but see on vv. 1, 2) could the historical character of the saying be reasonably doubted; for the Rabbinical passages adduced with that view (according to which the proselyte is to regard

¹ The classical *ἀλλόφυλος* is not elsewhere found in the N. T., but often in the LXX. and Apoc. The designation is here *tenderly forbearing*. It is otherwise in ver. 45, xi. 3.

himself as a member of the theocracy, as *Schemoth Rabba* 19 f., 118. 3, *ad Ex.* xii. 3) apply only to complete converts (proselytes of righteousness, comp. *Sohar* p. 22. 27: "quamvis factus sit proselytus, attamen nisi observet praecepta legis, habendus adhuc est pro ethnico"), and are, moreover, outweighed by other expressions of contempt towards proselytes, as, *e.g.*, *Babyl. Niddah* f. 13. 2: "Proselyti sunt sicut scabies Israeli." It is erroneous to derive the principle which Peter here expresses from Pharisaism (Schoettgen), or to limit it to an *intentional going in quest of them* (Hofmann, *Schriftbew.* II. 2, p. 39), or, according to xi. 3, to the *eating* (Ebrard, Lange, Ewald), which must have been made clear from the context. — ἀναντιρρήτ.] *without contradiction*, Polyb. xxiii. 8. 11, vi. 7. 7, xxviii. 11. 4. Comp. ἀναντιλέκτως, Lucian. *Cal.* 6, *Conviv.* 9. "Sanctum fidei silentium," Calvin. — καὶ ἐμοὶ ὁ Θεὸς ἔδειξε] Contrast to ὑμεῖς ἐπίστασθε. The element of contrast lies not in the copula, but in the relation of the two clauses: *Ye know . . . and to me God has showed*. Comp. Bornemann, *Schol. in Luc.* p. 102; Hartung, *Partikell.* II. p. 147; Kühner, *ad Xen. Mem.* iii. 7. 6. Very often so in John. The ὁ Θεὸς ἔδειξε took place through the disclosure by means of the vision, ver. 3 ff., the *allegorical* meaning of which Peter understood. — μηδένα κ.τ.λ.] *namely, in and for itself*. — τίνι λόγῳ] *with what reason, i.e. wherefore*. See examples from classical writers in Kypke. Comp. on Matt. v. 32. The dative denotes the mediate cause. Comp. Plat. *Gorg.* p. 512 C: τίνι δικαίῳ λόγῳ τοῦ μηχανοποιοῦ καταφρονεῖς;

Ver. 30. The correct view is that which has been the usual one since Chrysostom (held by Erasmus, Beza, Grotius, Bengel, Kuinoel, Olshausen): *Four days ago I was fasting until this hour (i.e. until the hour of the day which it now is), and was praying at the ninth hour*. ἀπὸ τετάρτης ἡμέρας is *quarto abhinc die*, on the fourth day from the present (counting backwards), and the expression is to be explained as in John xi. 18, xxi. 8; Rev. xiv. 20 (see Winer, p. 518 f. [E. T. 697 f.]. Comp. Ex. xii. 15, ἀπὸ τῆς πρώτης ἡμέρας: on the first day before. Cornelius wishes to indicate exactly (1) *the day and hour* when he had seen the vision,—namely, on the fourth day before, and

at the ninth hour; and (2) *in what condition* he was when it occurred,—namely, that he had been engaged that day in an *exercise of fasting*, which he had already continued up to the very hour of that day, which it now was; and in connection with this exercise of fasting, he had spent the ninth hour of the day—the prayer-hour—in *prayer*, and then the vision had surprised him, *καὶ ἰδοὺ κ.τ.λ.* Incorrectly, Heinrichs, Neander, de Wette render: *For four days I fasted until this hour* (when the vision occurred, namely, the ninth hour), etc. Against this view it may be decisively urged that in this way Cornelius would not *specify at all the day* on which he had the vision, and that *ταύτης* cannot mean anything else than the *present hour*. — *ἐνώπι. τ. Θεοῦ*] Ver. 3. Rev. xvi. 19. The opposite, Luke xii. 6.

Ver. 33. *Ἐνώπιον τοῦ κυρίου* (see critical remarks), *לְפָנֵי יְהוָה*, *in conspectu Dei*. Cornelius knows that it is God, who so wonderfully arranged everything, before whose eyes this assembly in the house stands. He knows Him to be *present as a witness*. — *ἀπό* (see the critical remarks), *on the part of, divinitus*. See Winer, p. 347 f. [E. T. 463].

Vv. 34, 35. *Ἀνοίξας κ.τ.λ.*] as in viii. 35.—*With truth* (so that this insight, which I have obtained, is true; comp. on Mark xii. 14, and Fritzsche, *Quaest. Luc.* p. 137 ff.) *I perceive that God is not partial*, allowing Himself to be influenced by external relations not belonging to the moral sphere; *but in every nation he that feareth Him and worketh rightness* (acts rightly, comp. Ps. xv. 2; Heb. xi. 33; Luke i. 20; the opposite, Matt. vii. 23) *is acceptable to Him*,—namely, to be received into the Christian fellowship with God. Comp. xv. 14. Peter, with the certainty of a divinely-obtained conviction, *denies in general* that, as regards this acceptance, God goes to work in any way partially; and, on the other hand, *affirms in particular* that in every nation (*ἄν τε ἀκρόβυστος ἐστίν, ἄν τε ἐμπερίτομος*, Chrysostom), etc. To take this contrast, ver. 35, as no longer dependent on *ὅτι*, but as independent (Luther, Castalio, and many others), makes its importance the more strongly apparent. What is meant is the ethico-religious preliminary frame requisite for admission into Christianity,

which must be a state of fellowship with God similar to the piety of Cornelius and his household, however different in appearance and form according to the degree of earlier knowledge and morality in each case, yet always a being given or a being drawn of God (according to the Gospel of John), and an attitude of heart and life toward the Christian salvation, which is absolutely independent of difference of nationality. The *general* truth of the proposition, as applied even to the *undevout and sinners* among Jews and Gentiles, rests on the necessity of *μετάνοια* as a preliminary condition of admission (ii. 38, iii. 19, *al.*). It is a misuse of this expression when, in spite of ver. 43, it is often adduced as a proof of the superfluousness of faith in the specific doctrines of Christianity; for *δεκτὸς αὐτῷ ἐστι* in fact denotes (ver. 36 ff.) the capability, in relation to God, of becoming a *Christian*, and not the capability of being *saved without Christ*. Bengel rightly says: "non indifferentismus religionum, sed indifferentia nationum hic asseritur." — Respecting *προσωπολήπτης*, not found elsewhere, see on Gal. ii. 6.

Vv. 36-43. After this general declaration regarding the *acceptableness* for Christianity, Peter now prepares those present for its *actual acceptance*, by shortly explaining the characteristic dignity of Jesus, inasmuch as he (1) reminds them of His earthly work to His death on the cross (vv. 36-39); (2) then points to His resurrection and to the apostolic commission which the disciples had received from the Risen One (vv. 40-42); and finally, (3) mentions the prophetic prediction, which indicates Jesus as the universal Reconciler by means of faith on Him (ver. 43). Comp. Seyler in the *Stud. u. Krit.* 1832, p. 55 f.

Vv. 36-38. The correct construction is, that we take the three accusatives: *τὸν λόγον*, ver. 36, *τὸ γενόμεν. ῥῆμα*, ver. 37, and *Ἰησοῦν τὸν ἀπὸ Ναζαρ.*, ver. 38, as dependent on *ὑμεῖς οἴδατε*, ver. 37, and treat *οὗτός ἐστι πάντων κύριος* as a parenthesis. Peter, namely, in the *τὸν λόγον* already has the *ὑμεῖς οἴδατε* in view; but he interrupts himself by the insertion *οὗτός . . . κύριος*, and now resumes the thought begun in ver. 36, in order to carry it out more amply, and that in

such a way that he now puts *ὑμεῖς οἴδατε* first, and then attaches the continuation in its extended and amplified form by *Ἰησοῦν τὸν ἀπὸ Ναζ.* by way of apposition. *The message, which He (God, ver. 35) sent to the Israelites (comp. xiii. 26), when He made known salvation through Jesus Christ (He is Lord of all!)—ye know the word, which went forth through all Judaea, having begun from Galilee after the baptism which John preached—Jesus of Nazareth (ye know), how God anointed Him (consecrated Him to be the Messianic King, see on iv. 27) with the Holy Spirit and with power, who went about doing good and healing, etc.* This view is quite in keeping with the hurriedly aggregated and inartistic mode of expression of Peter, particularly at this urgent moment of extraordinary and profound emotion. Comp. on Eph. ii. 1; Winer, p. 525 [E. T. 706]. The most plausible objection to this construction is that of Bengel (comp. de Wette): “*Noverant auditores historiam, de qua mox, non item rationes interiores, de quibus hoc versu.*” But the contents of the *λόγος* is, in fact, stated by *εἰρήνην διὰ Ἰ. Χ.* so generally and, without its *rationes interiores*, so purely historically, that in that general shape it could not be anything strange to hearers, to whom *that* was known, which is said in vv. 37 and 38. Erasmus, Er. Schmid, Homberg, Wolf, Heumann, Beck (*Obss. crit. exeg.*, I. p. 13), Heinrichs, Kuinoel make the connection almost as we have given it; but they attach *ὑμεῖς οἴδατε* to *τὸν λόγον*, and take *τὸ γενόμενον ῥῆμα* as apposition to *τὸν λόγον*,—by which, however, *οὗτός ἐστι πάντων κύριος* makes its weight, in keeping with the connection, far less sensibly felt than according to our view, under which it by the very fact of its high significance as an element breaks off the construction. Others refer *τὸν λόγον ὃν κ.τ.λ.* to *what precedes*, in which case, however, it cannot be taken either as for *ὃν λόγον* (Beza, Grotius; comp. Bengel and others), or with Olshausen, after Calvin and others, for *κατὰ τὸν λόγον ὃν κ.τ.λ.*; but would have, with de Wette (comp. Baumgarten and Lange), to be made dependent on *καταλαμβ.*, or to be regarded as an appositional addition (Buttm. *neut. Gr.* p. 134 [E. T. 153]), and consequently would be exegetical of *ὅτι οὐκ ἔστι . . . δεκτός αὐτῷ ἐστι*. In this case *εἰρήνη* would have to be understood

of *peace between Jews and Gentiles*. But even apart from this inadmissible explanation of εἰρήνην (see below), the λόγος of ver. 36, so far as it proclaims this peace, is something very different from the doctrine indicated in ver. 35, in which there is expressed only the universally requisite *first step* towards Christianity. Moreover, Peter could not yet *at this time* say that God had caused that peace to be proclaimed through Christ (for this he required a further development starting from his present experience), for which a reference to i. 8 and to the universalism of Luke's Gospel by no means suffices. Pfeiffer in the *Stud. u. Krit.* 1850, p. 401 ff., likewise attaching it to what precedes, explains thus: he is *in so far* acceptable to him, *as he has the destination of receiving the message of salvation in Christ*; so that thus εὐαγγελίζ. would be passive (Luke vii. 22; Heb. iv. 2, 6), and τὸν λόγον, as also εἰρήνην, would be the object to it. But this is linguistically incorrect, inasmuch as it would require at least the infinitive instead of εὐαγγελιζόμενος; and besides, εὐαγγελίζομαι τι, *there is something proclaimed to me*, is foreign to the N. T. usage. Weiss, *Petr. Lehrbegr.* p. 151 f., gives the meaning: "Every one who fears God and does right, *by him the gospel may be accepted*;" so that τὸν λόγον would stand by attraction for ὁ λόγος, which is impossible (in 1 Pet. ii. 7 it is otherwise). According to Ewald, p. 248, τὸν λόγον κ.τ.λ. is intended to be nothing but an explanation to δικαιοσύνην. A view which is the more harsh, the further τ. λόγον stands removed from δικαιοσ., the less τὸν λόγον ὃν κ.τ.λ. coincides as regards the notion of it with δικαιοσ., and the more the expression ἐργάζεσθαι λόγον is foreign to the N. T. — εἰρήνην is explained by many (including Heinrichs, Seyler, de Wette) of peace *between Jews and Gentiles* (Eph. ii. 17), but very arbitrarily, since no more precise definition is annexed, although the *Jews* are just named as the *receivers* of the gospel. Nor is there in what follows any mention of that peace. Hence it is to be generally taken as = οἰψ, *salvation*, and the whole *Messianic* salvation is meant, which God has made known through Christ to the children of Israel; not specially *peace with God* (Rom. v. 1, Calovius, and others), which yet is the basis of salvation.

Comp. on Rom. x. 15. — διὰ 'Ι. X. belongs to εὐαγγ., not to εἰρήνην (Bengel and others); for εὐαγγ. εἰρ. διὰ 'Ι. X. contains the more precise explanation of the τὸν λόγ. ὃν ἀπέστ., consequently must also designate Jesus as the *sent* of God, *through whom* the λόγος is brought. — πάντων] not neuter (Luther and others), but *masculine*. Christ is Lord of *all*, of Jews and Gentiles, like God Himself (Rom. iii. 29, x. 12), whose σύνθρονος He is; comp. Rom. x. 12, xiv. 9; Eph. iv. 5 f. The aim of this emphatically added remark is to make the *universal* destination of the word primarily sent to the *Jews* to be felt by the Gentile hearers, who were not to regard themselves as excluded by ὃν ἀπέστ. τοῖς υἱοῖς 'Ισρ. Comp. ver. 43. — ῥῆμα] *word*, not the *things* (de Wette and older expositors), which it does not mean even in v. 32; Luke ii. 15. Comp. on Matt. iv. 4. It resumes the preceding τὸν λόγον. On γενόμε., comp. Luke iii. 2. Concerning the order of the words (instead of τὸ καθ' ὅλ. τ. 'Ιουδ. γενόμε. ῥῆμα), see Kühner, *ad Xen. Anab.* iv. 2. 18. — In ver. 38 the discourse now passes from the *word*, the announcement of which to the Jews was known to the hearers, to the *announcer*, of whose Messianic working they would likewise have knowledge. — ὡς ἔχρισεν αὐτόν] renders prominent the special divine *Messianic* element in the general 'Ιησοῦν τὸν ἀπὸ Ναζ. (οἶδατε¹). Comp. Luke xxiv. 20. As to the idea of this χρίειν, see on iv. 27. — ὃς διήλθεν] him (αὐτόν), *who* (after receiving this anointing) *went through* (Galilee and Judaea, ver. 37) *doing good*, and in particular *healing*, etc. — In the compound verb καταδυναστ. is implied *hostile* domination, Jas. ii. 6; Wisd. ii. 10, xv. 14; Ecclus. xlviii. 12; Xen. *Symp.* ii. 8; Strabo, vi. p. 270; Joseph. *Antt.* xii. 2. 3; Plut. *de Is. et Osir.* 41: καταδυναστεῦον ἢ καταβιαζόμενον. Comp. καταδουλοῦν. — μετ' αὐτοῦ is not spoken according to a "lower view" (de Wette), against which, see on ii. 36; but the metaphysical relation of Christ to the Father is not excluded by this general expression (comp. John xvi. 32), although in this circle of hearers it

¹ On πν. ἁγίον κ. δυνάμει, Bengel correctly remarks: "Spiritus sancti mentio saepe ita fit, ut addatur mentio ejus speciatim, quod convenit cum re praesenti." Comp. vi. 3, xi. 24, xiii. 52; also Luke i. 35.

did *not* yet demand a specific prominence. Comp. Bengel : "parcius loquitur pro auditorum captu de majestate Christi."

Vv. 39-41. "Οὐ καὶ ἀνεῖλον] namely, οἱ Ἰουδαῖοι. "Οὐ refers to the subject of ἐποίησεν. There lies at the bottom of the καί, also, the conception of the other persecutions, etc., to which even the ἀνεῖλον was added. See on the climactic idea indicated by καί after relatives, Hartung, *Partikell.* I. p. 136. — ἀνεῖλ. κρεμάσ.] as in ii. 23. — ἐπὶ ξύλον] as in v. 30. — καὶ ἔδωκεν κ.τ.λ.] and granted (comp. ii. 27) that *He should become manifest* (by visible appearances, i. 3; John xxi. 1), *not to all the people, but to witnesses who* (*quippe qui*) *are chosen before of God, (namely) to us, who, etc.* — τοῖς προκεχειρ. ὑπὸ τοῦ Θεοῦ] Peter with correct view regards the previous election of the apostles to be witnesses of the resurrection of Jesus (i. 3, ii. 22, iii. 32, *al.*) as done *by God* (John xvii. 6, 9, 11, vi. 37); they are apostles διὰ θελήματος Θεοῦ (1 Cor. i. 1; Gal. i. 1, *al.*), ἀφωρισμένοι εἰς εὐαγγ. Θεοῦ (Rom. i. 1; Gal. i. 15). And with the προ in προκεχειρ. he points back to the time of the previous *choice as disciples*, by which their election to be the future witnesses of the resurrection in reality took place. On προχειροτονεῖν (only here in the N. T.), comp. Plat. *Legg.* vi. p. 765 B. — μετὰ τὸ ἀναστ. αὐτὸν ἐκ νεκρῶν] is not, with Cameron and Bengel, to be connected with ἐμφανῇ γενέσθαι, ver. 40,¹ so that οὐ παντὶ . . . αὐτῷ would have to be arbitrarily and violently converted into a parenthesis; but with οὔτινες συνεφ. κ. συνεπ. αὐτῷ, which even without the passages, i. 4, Luke xxiv. 41, 43, John xxi. 12, would have nothing against it, as the body of the Risen One was not yet a glorified body. See on Luke xxiv. 51, note; Ignat. *ad Smyrn.* 5; *Constitt. Ap.* vi. 30. 5. The words clearly exhibit the *certainty* of the attested bodily resurrection, but annexed to ver. 40 they would contain an unimportant self-evident remark. The apparent inconsistency of the passage with Luke xxii. 18 is removed by

¹ So also Baur, I. p. 101, ed. 2, who, at the same time, simply passes over, with quite an arbitrary evasion, the difficulty that the criterion of apostleship in this passage is as little suitable for the alleged object of vindicating Paul as it is in i. 21, 22.

the more exact statement to Matt. xxvi. 29; see on that passage.

Ver. 42. *Τῷ λαῷ*] can only denote the *Jewish* people, seeing that the context speaks of no other (ver. 41), and cannot include the Gentiles also (Kuinoel). But the *contents* of *ὅτι . . . νεκρῶν* is so different from Matt. xxviii. 29 (also Acts i. 8), that there must be here assumed a reference to another expression of the Risen One (for *He* is the subject of *παρήγγ.*) unknown to us. — *ὅτι αὐτός ἐστιν . . . νεκρῶν*] *that He* (no other) *is the Judge ordained by God* (in His decree) *over living* (who are alive at the Parousia, 1 Thess. iv. 17; 1 Cor. xv. 51, 52) *and dead* (who shall then be already dead). Comp. 2 Tim. iv. 1; 1 Pet. iv. 5. Incorrectly Olshausen (resting on Matt. xxii. 32!) understands by *ζώντων κ. νεκρ.* the *spiritually living and dead*. This meaning would require to be suggested by the context, but is here quite foreign to it. Comp. Rom. xiv. 19, 20; Acts xvii. 31.

Vv. 43, 44. Now follows the divinely attested *way of salvation* unto this Judge of the living and dead. — *πάντες οἱ προφ.*] comp. iii. 24.—*That every one who believes on Him receives forgiveness of sins by means of His name* (of the believing confession of it, by which the objectively completed redemption is subjectively appropriated, Rom. iii. 25, x. 10, *al.*). The general *πάντα τὸν πιστ. εἰς αὐτ.*, which lays down no national distinction, is very emphatically placed at the end, Rom. iii. 22. Thus has Peter opened the door for further announcing to his hearers the *universalism* of the salvation in Christ. But already the living power of his words has become the vehicle of the Holy Spirit, who falls upon all the hearers, and by His operations makes the continuation of the discourse superfluous and—impossible. Comp. on xi. 15.—Here the unique example of the *outpouring of the Spirit before baptism*—treated, indeed, by Baur as unhistorical and ascribed to the set purpose influencing the author—is of itself intelligible from the frame of mind, now exalted after an extraordinary manner to the pitch of full susceptibility, in those present. The appropriate degree of receptivity was there; and so, for a special divine purpose, the *πνεῦμα* communicated itself

according to the free will of God even before baptism.¹ Olshausen thinks that this extraordinary circumstance took place for the sake of Peter, in order to make him aware, beyond a doubt, in this first decisive instance, that the Gentiles would not be excluded from the gift of the Spirit. But Peter had this illumination already (ver. 34 f.); and besides, this object would have been fully attained by the outpouring of the Spirit after baptism. We may add that the quite extraordinary and, in fact, unique nature of the case stands decidedly opposed to the abuse of the passage by the Baptists.²

Vv. 45, 46. Οἱ ἐκ περιτ. πιστοί] *those who were believers from the circumcision, i.e. believers who belonged to the circumcised, the Jewish-Christians.* Comp. xi. 2; Rom. iv. 12; Gal. ii. 12; Col. iv. 11; Tit. i. 10. On περιτομή in the concrete sense, comp. Rom. iii. 30, iv. 9, 12, xv. 8; Gal. ii. 7; Phil. iii. 3. — ὅσοι συνῆλθ. τ. Π.] see ver. 23. — ἐπὶ τὰ ἔθνη] Cornelius and his company now represented, in the view of those who were astonished, the Gentiles as a class of men generally; for the article signifies this. Observe also the perfect; the completed fact lay before them. — γάρ] reason assigned *ab effectu*. — λαλούντων γλώσσαις] γλώσσαις (or γλώσση) λαλεῖν is mentioned as something well known to the church, without the ἑτέρας, by the characteristic addition of which the event recorded in chap. ii. is denoted as something singular and not identical with the mere γλώσσαις λαλεῖν, as it was there also markedly distinguished by means of the list of

¹ "Liberum gratia habet ordinem," Bengel. Not the necessity, but the possibility of the bestowal of the Spirit before baptism, was implied by the susceptibility which had already emerged. The design of this extraordinary effusion of the Spirit is, according to ver. 45, to be found in this, that all scruples concerning the reception of the Gentiles were to be taken away from the Jewish-Christians who were present in addition to Peter, and thereby from the Christians generally. What Peter had just said: πάντα τὸν πιστεύοντα εἰς αὐτόν, was at once divinely affirmed and sealed by this σημεῖον in such a way that now no doubt at all could remain concerning the immediate admissibility of baptism. Chrysostom strikingly calls this event the ἀπολογία μεγάλην, which God had arranged beforehand for Peter. That it could not but, at the same time, form for the latter himself the divine confirmation of the revelation already imparted to him, is obvious of itself.

² Comp. Laufs in the *Stud. u. Krit.* 1858, p. 234.

peoples. Now if, in the bare *γλώσσαις λαλεῖν*, this *γλώσσαις* were to be understood in the same sense as in chap. ii. according to the representation of the narrator, then—as Bleek's conception, "to speak in glosses," is decidedly to be rejected (see on chap. ii.)—no other meaning would result than: "to speak in languages," *i.e.* to speak in foreign languages (different from their mother tongue), and therefore quite the same as *ἐτέραις γλώσσαις λαλεῖν*. But against this we may decisively urge the very expression *ἐτέραις* (with which agrees *καιναῖς* in the apocryphal passage, Mark xvi. 17) only added in chap. ii., and almost ostentatiously glorified as the chief matter, but *not* inserted at all elsewhere (here or at chap. xix. or 1 Cor. xii.-xiv.). So much the more decidedly is *γλώσσαις* here and in xix. 6 not to be completed by mentally supplying *ἐτέραις* (so Baur still, and others, following the traditional interpretation), but ¹ to be explained: "*with tongues*," and that in such a way that *Luke himself* has meant nothing else (not: "in languages") than the to him well-known *glossolalia* of the apostolic church, which was here manifested in Cornelius and his company, but from which he has conceived and represented the event of Pentecost as something different and entirely extraordinary, although the latter also is, in its *historical* substance, to be considered as nothing else than the first speaking with tongues (see on chap. ii.). Cornelius and his friends *spoke with tongues*, *i.e.* they spoke not in the exercise of reflective thought (of the *νοῦς*, 1 Cor. xiv. 9), not in intelligible, clear, and connected speech, but in enraptured eucharistic ecstasy, as by the involuntary exercise of their tongues, which were just organs of the Spirit. See the more particular exposition at 1 Cor. xii. 10.

Vv. 47, 48. *Can any one, then, withhold the water, in order that these be not baptized?* The water is in this animated language conceived as the element offering itself for the baptism. So urgent now appeared the necessity for completing on the human side the divine work that had miraculously

¹ Comp. also van Hengel, *de gave d. talen*, pp. 75 ff., 84 ff., who, however, here also (see on chap. ii.) abides by the view, that they spoke "*openly and aloud to the glorifying of God in Christ.*"

emerged. Bengel, moreover, well remarks: "Non dicit: jam habent Spiritum, ergo aqua carere possunt." The conjunction of *water* and Spirit could not but obtain its necessary recognition. — τοῦ μὴ βαπτ. τούτ.] *genitive* according to the construction κωλύειν τινά τινος, and μή after verbs of hindering, as in xiv. 18. — καθὼς καὶ ἡμεῖς] *as also we*, the recipients of the Spirit of Pentecost. This refers to the prominent and peculiar character of the enraptured speaking, by which the fact then occurring showed itself as of a similar kind to that which happened on Pentecost (xi. 15). But καθὼς καὶ ἡμεῖς cannot be held as a proof that by γλώσσαις λαλεῖν is to be understood a speaking in foreign languages (in opposition to Baumgarten, who thinks that he sees in our passage "the connecting link between the miracle of Pentecost and the speaking with tongues in the Corinthian church"), for it rather shows the essential identity of the Pentecostal event with the later speaking with tongues, and points back from the mouth of the apostle to the *historical* form of that event, when it had not yet been transformed by tradition into a speaking of *languages*. — προσέταξε] The personal performance of baptism did not necessarily belong to the destined functions of the apostolic office. See on 1 Cor. i. 17. — ἐν τῷ ὀνόμ. τοῦ κυρ.] belongs to βαπτισθ., but leaves untouched the words with which the baptism was performed. As, namely, the name of Jesus Christ is the spiritual basis of the being baptized (see on ii. 38, comp. viii. 35 f.) and the end to which it refers (xix. 5), so it is also conceived as the entire holy *sphere*, in which it is accomplished, and out of which it cannot take place. — ἐπιμεῖναι] *to remain*. And he remained and had fellowship at table with them, xi. 3. So much the more surprising is his ὑπόκρισις at Antioch, Gal. ii. 11 ff.

CHAPTER XI.

VER. 8. κοινόν] Elz. has πᾶν κοινόν, against A B D E \aleph , min. vss. and Fathers. From x. 14. — Ver. 9. μοι] is wanting in A B \aleph , min. Copt. Sahid. Arm. Vulg. Epiph. Deleted by Lachm. Tisch. It is an addition, in accordance with ver. 7. — Ver. 10. The order ἀνεσπ. πάλιν is, according to preponderant evidence, to be adopted. — Ver. 11. ἤμην] Lachm. Born. read ἤμεν, after A B D \aleph , 40. Without attestation, doubtless, from the vss.; but on account of its apparent irrelevancy, and on account of ver. 5, to be considered as the original. — Ver. 12. μηδὲν διακρινόμενον] is, as already Mill saw, very suspicious (as an interpolation from x. 20), for it is wholly wanting in D, Syr. p. Cant.; in A B \aleph , 10th it is exchanged for μηδὲν διακρίνοντα or μ. διακρίναντα (so Lachm.), and in 33, 46, for μ. διακρινόμενος. Tisch. and Born. have rejected it; de Wette declares himself for the reading of Lachm. — Ver. 13. δέ is to be read instead of τέ, with Lachm. and Born., in accordance with preponderant authority. — After Ἰόππην, Elz. has ἀνδρας, an addition from x. 5, which has against it A B D \aleph , min. and most vss. — Ver. 17. δέ] is wanting in A B D \aleph , min. vss. and several Fathers. Deleted by Lachm. It was omitted as disturbing the construction. — Ver. 18. ἐδόξαζον] The considerably attested ἐδοξασαν (Lachm.) has arisen from the preceding aorist. — Instead of ἄραγε, Lachm. has ἄρα, after A B D \aleph , min. A neglect of the strengthening γε, which to the transcribers was less familiar with ἄρα in the N. T. (Matt. vii. 20, xvii. 26; Acts xvii. 27). — Ver. 19. στεφάνῳ] Lachm. reads στεφάνου, after A E, min. Theophyl., but this has been evidently introduced into the text as an emendatory gloss from erroneously taking ἐπί as denoting time. — Ver. 20. ἐλθόντες] Elz. reads εἰσελθόντες, against decisive testimony. — Ἑλληνας] So A D* \aleph vss. and Fathers. Already preferred by Grotius and Witsius, adopted by Griesb. Lachm. Tisch. Scholz. Born. But Elz. Matth. have Ἑλληνιστάς, which, in particular, Ammon (*de Hellenistis Antioch.* Erl. 1810, *krit. Journ.* I. 3, p. 213 ff.; *Magaz. f. christl. Pred.* III. 1, p. 222 f.) has defended, assuming two classes of Antiochene Jews, namely, Hebrew-speaking,

who used the original text of the O. T., and Greek-speaking, who used the LXX. But see Schulthess, *de Charism. Sp. St.* p. 73 ff.; Rinck, *Lucubr. crit.* p. 65 f. The reading Ἑλληνας is *necessary*, since the announcement of the gospel to *Hellenists*, particularly at Antioch, could no longer now be anything surprising, and only Ἑλληνας exhausts the contrast to Ἰουδαίοις, ver. 20 (not Ἑβραίοις, as in vi. 1). Ἑλληνιστ. might easily arise from comparison with ix. 29, for which Cod. 40 testifies, when after ἐλάλουν it inserts καὶ συνεζήτουν. — Ver. 22. διελθεῖν] is wanting in A B Σ, loth. Syr. and other vss., and is deleted by Lachm. Omitted as superfluous. — Ver. 25.¹ ὁ Βαρνάβας and the twice-repeated αὐτόν are to be deleted, with Lachm. and Tisch., after A B Σ, *al.*; the former as the subject written on the margin (seeing that another subject immediately precedes), and the latter as a very usual (unnecessary) definition of the object. — Ver. 26. αὐτούς] read with Lachm. Tisch. Born. αὐτοῖς, after A B E Σ, *min.* The *accusative* with the infinitive after ἐγένετο was most familiar to the transcribers (ix. 3, 32, 37). — Lachm. and Tisch. have καὶ after αὐτ., following A C Σ, Cant. Syr. p. Ath. Vig. Rightly; apparently occasioning confusion, it was omitted. — Ver. 28. μέγαν . . . ὅστις] μεγάλην . . . τις is supported by the predominant testimony of A B D E Σ (E has μέγαν . . . ἥ τις), *min.* Fathers, so that it is to be adopted, with Lachm. Tisch. Born., as in Luke xv. 14 (see on that passage), and the masculine is to be considered as an emendation of ignorant transcribers. — After Κλαυδίου, Elz. has καίσαρος, an inserted gloss, to be rejected in conformity with A B D Σ, loth. 40, Copt. Aeth. Sahid. Arm. Vulg. Cant.

Vv. 1-18. The fellowship into which Peter entered with the Gentiles (chap. x.) offends the Jewish Christians at Jerusalem, but their objection is allayed by the apostle through a simple representation of the facts as a whole, and is converted into the praise of God. — κατὰ τὴν Ἰουδαίαν is not = ἐν τῇ Ἰουδ. (Kuinoel, de Wette), but *throughout Judaea*, v. 15, and see Nägelsb. on the *Iliad*, p. 12, ed. 3. — Ver. 2. διεκρίνοντο] *they strove* against him. Jude 9; Dem. 163. 15; Polyb. ii. 22. 11; Athen. xii. p. 544 C. — οἱ ἐκ περιτομ.] the *circumcised* Christians, as in x. 45, opposed to the *Gentiles* (ἀκροβυστ.

¹ Bornemann has the peculiar expansion of the simple text from D: ἀκούσας δὲ, ὅτι Σαῦλός ἐστιν εἰς Ταρσόν, ἐξῆλθεν ἀναζητῶν αὐτὸν καὶ ὡς συντυχὼν παρεκάλισεν αὐτὸν ἰλθεῖν εἰς Ἀντιόχειαν.

ἔχοντας) whose conversion is reported. — ὅτι is most simply taken as *recitative*, neither *quare*, Vulg. (comp. on Mark ix. 11), nor *because* (Grotius supplying: *hoc querimur*). — πρὸς ἄνδρας κ.τ.λ.] Thus it was not *the baptism* of these men that they called in question, but the fellowship entered into by Peter with them, especially the *fellowship at table* (comp. Gal. ii. 12). *This* was the stone of stumbling: for they had *not* come to *Peter* to be baptized, as a Gentile might present himself to become a proselyte; but Peter had *gone in to them*. Without ground (see, in opposition, Oertel, p. 211), Gfrörer and Zeller employ this passage against the historical character of the whole narrative of the baptism of Cornelius. — ἀκροβ. ἔχ.] An expression of indignation. Eph. ii. 11. — Ver. 4. ἀρξάμ. ἐξετιθ.] *he began and expounded*, so that ἀρξάμ. is a *graphic* trait, corresponding to the conception of the importance of the speech in contradistinction to the complaint;¹ comp. ii. 4. — Ver. 6. εἰς ἣν ἀτενίσας κατενόουν κ. εἶδον] *on which I, having fixed my glance, observed* (vii. 31) *and saw*, etc. This εἶδον τὰ τετράποδα κ.τ.λ. is the *result* of the κατενόουν. — κ. τὰ θηρία] *and the beasts*; specially to make mention of these from among the quadrupeds. In x. 12 the wild beasts were not specially mentioned; but there πάντα stood before τὰ τετραπ. — Ver. 11. ἡμεν] (see the critical remarks) is to be explained from the fact, that Peter already thinks of the ἀδελφοί, ver. 12, as included. — Ver. 12. οὗτοι] the men of Joppa, who had gone with Peter to Cornelius (x. 23), had thus accompanied him also to Jerusalem. They were now present in this important matter as his witnesses. — Ver. 13. τὸν ἄγγελον] the angel already *known* from chap. x.,—a mode of expression, no doubt, put into the mouth of Peter by Luke from *his own* standpoint. — Ver. 14. ἐν οἷς] *by means of which*. — Ver. 15. ἐν δὲ τῷ ἄρξασθαί με λαλεῖν] This proves that Peter, after x. 43, had intended to speak still considerably longer. — καὶ ἐφ' ἡμᾶς and καὶ ἡμῖν,

¹ The importance of the matter is the reason why Luke makes Peter again recite *in detail* the vision narrated. This in opposition to Schleiermacher, who finds in the double narrative a support for his view concerning the composition of the book. — Observe how simply Peter makes his *experience* speak for itself, and then, ver. 16 ff., just as simply, calmly, and with persuasive brevity, sub-joins the *justification* following from this experience.

ver. 17 (it is otherwise with *ὑμεῖς*, ver. 16), are to be taken as in x. 47. — *ἐν ἀρχῇ*] namely, at Pentecost. The period of the apostolic church was then at its *beginning*. — Ver. 16. Comp. i. 5. — *ὡς ἔλεγεν*] A frequent circumstantiality. Luke xxii. 61; Thuc. i. 1. 1, and Krüger *in loc.*; also Bornemann, *ad Cyrop.* i. 2, 5. Peter had recollected this saying of Christ, because he had seen realized in the Gentiles filled with the Spirit what Jesus, i. 5, had promised to the apostles for their own persons. Herein, as respects the divine bestowal of the Spirit, he had recognised a placing of the Gentiles concerned on the same level with the apostles. And from this baptisma *fluminis* he could not but infer it as willed by God, that the baptisma *fluminis* also was not to be refused. — Ver. 17. *πιστεύσασιν*] refers not to *αὐτοῖς*, as is assumed by Beza, Heinrichs, and Kuinoel against the order of the words, but to *ἡμῖν*: “as also to *us* as having become believers,” etc., that is, as *He has given it also to us, because we had become believers*, so that thus the same gift of God indicated as its basis the same faith in them as in us. — *ἐγὼ δὲ τίς ἤμην δυνατὸς κ.τ.λ.*] Two interrogative sentences are here blended into one (Winer, p. 583 [E. T. 784]): *Who was I on the other hand? was I able to hinder God*, namely, by refusal of baptism? Concerning *δέ*, in the *apodosis*, following after a hypothetical protasis, see Nägelsb. on the *Iliad*, p. 66, ed. 3; Baeumlein, *Partik.* p. 92 f. — Ver. 18. *ἡσύχασαν*] *they were silent*, Luke xiv. 4, often in classical writers. Comp. Locella, *ad Xen. Eph.* p. 280. The following *ἐδόξαζον* (*imperfect*) thereupon denotes the *continuous* praising. Previously *contention* against Peter (vv. 2, 3), now *silence*, followed by *praise of God*. — *ἄραγε*] *thus*, as results from this event. By *τὴν μετάνοιαν*, however, is meant the *Christian* change of disposition; comp. v. 31. — *εἰς ζωὴν*] *unto* (eternal Messianic) *life*; this is the aim of *τὴν μετάνοιαν ἔδωκεν*. Comp. *σωθήσῃ*, ver. 14.

Vv. 19, 20. *Οἱ μὲν οὖν διασπαρέντες*] A resumption of viii. 4, in order now to narrate a still *further* advance, which Christianity had made in consequence of that dispersion,—namely, to Phoenicia, Cyprus, and Antioch, for the most part, indeed,

among the Jews, yet also (ver. 20) among the Gentiles, the latter at Antioch.¹ — ἀπὸ τ. θλίψ.] *on account of* (on occasion of) *the tribulation*. Comp. Herm. *ad Soph. El.* 65. — ἐπὶ Στεφάνῳ] Luther rightly renders: *over Stephen*, i.e. *on account of Stephen*. Comp. Erasmus, Beza, Bengel, and others, including de Wette. See Winer, p. 367 [E. T. 489 f.]; Ellendt, *Lex Soph.* I. p. 649. Others (Alberti, Wolf, Heumann, Palaiet, Kypke, Heinrichs, Kuinoel, Olshausen) render: *post Stephanum*. Linguistically admissible (Bernhardy, p. 249), but less simple, as *post Stephanum* would have again to be explained as *e medio sublato Stephano*. — ἦσαν δέ τινες ἐξ αὐτῶν] does not apply to Ἰουδαίους (Heinrichs, Kuinoel), as the δέ, corresponding to the μὲν, ver. 19, requires for αὐτῶν the reference to the subject of ver. 19 (the διασπαρέντες), and as οὔτινες ἐλθόντες εἰς Ἀντιόχειαν, ver. 20, so corresponds to the διήλθον ἕως . . . Ἀντιοχείας of ver. 19, that a diversity of the persons spoken of could not but of necessity be indicated. The correct interpretation is: "The dispersed travelled through (the countries, comp. viii. 4, ix. 38) as far as Phoenicia and Cyprus and Antioch, delivering the gospel (τὸν λόγον, κατ' ἐξοχήν, as in viii. 4, vi. 4, and frequently) to the Jews only (ver. 19); but some of them (of the dispersed), Cyprians and Cyrenians by birth, proceeded otherwise; having come to Antioch, they preached the word to the Gentiles there." Comp. de Wette and Lekebusch, p. 105. — τοὺς Ἕλληνας] is the *national* contrast to Ἰουδαίους, ver. 19, and therefore embraces as well the Gentiles proper as the proselytes who had not become incorporated into Judaism by circumcision. To understand *only* the proselytes (Rinck), would be a limitation not founded here in the text, as in xiv. 1.

Vv. 21–26. Χεῖρ κυρίου] See on Luke i. 66; Acts iv. 30. Bengel well remarks: "potentia spiritualis per evangelium se exserens." — αὐτῶν] these *preachers to the Gentiles*. — Ver. 22. εἰς τὰ ὅσα] Comp. on Luke iv. 21. — ὁ λόγος] *the word*, i.e. the

¹ The preaching to the Gentiles at Antioch is not to be placed *before* the baptism of Cornelius (Gieseler in Staudl. *Archiv.* IV. 2, p. 310, Baur, Schneckenburger, Wieseler, Lechler), but it was *after* that event that the missionary activity of the dispersed advanced so far. See xv. 7.

narrative of it; see on Mark i. 45. — Ver. 23. *χάριν τ. Θεοῦ*] as it was manifested in the converted Gentiles. — *τῇ προθέσει τῆς καρδ. προσμέν. τῷ κυρίῳ*] *with the purpose of their heart to abide by the Lord, i.e. not again to abandon Christ, to whom their hearts had resolved to belong, but to be faithful to Him with this resolution.* Comp. 2 Tim. iii. 10. — Ver. 24. *ὅτι ἦν . . . πλστειως*] contains the reason, not why Barnabas had been sent to Antioch (Kuinoel), but of the immediately preceding *ἐχάρη . . . κυρίῳ*. — *ἀνὴρ ἀγαθός*] quite generally: *an excellent man, a man of worth*, whose noble character, and, moreover, whose fulness of the Spirit and of faith completely qualified him to gain and to follow the right point of view, in accordance with the divine counsel, as to the conversion of the Gentiles here beheld. Most arbitrarily Heinrichs holds that it denotes *gentleness and mildness*, which Baumgarten has also assumed, although such a meaning must have arisen, as in Matt. xx. 5, from the context (comp. on Rom. v. 7), into which Baumgarten imports the idea, that Barnabas had not allowed himself to be stirred to censure by the strangeness of the new phenomenon. — Ver. 25. *εἰς Ταρσόν*] See ix. 30. — Ver. 26. According to the corrected reading *ἐγένετο δὲ αὐτοῖς καὶ ἐνιαυτὸν κ.τ.λ.* (see the critical remarks), it is to be explained: *it happened to them* (comp. xx. 16; Gal. vi. 14), *to be associated even yet (καὶ) a whole year in the church, and to instruct a considerable multitude of people, and that the disciples were called Christians first at Antioch.* With *χρηματίσαι* the construction passes into the *accusative* with the infinitive, because the subject becomes different (*τοὺς μαθητ.*). But it is logically correct that *χρηματίσαι κ.τ.λ.* should still be dependent on *ἐγένετο αὐτοῖς*, just because the reported appellation, which was first given to the disciples at Antioch, was causally connected with the lengthened and successful labours of the two men in that city. It was *their* merit, that here the name of Christians first arose.—On the climactic *καί, etiam*, in the sense of *yet*, or *yet further*, comp. Hartung, *Partikell.* I. p. 133 f. — *σύναχθῆναι*] *to be brought together, i.e. to join themselves for common work.* They had been since ix. 26 ff. separated from each other. — *χρηματίσαι*] *to bear the name*; see on Rom. vii. 3.—*Χριστιανούς*] This name decidedly

originated not in, but *outside of, the church*, seeing that the Christians in the N. T. never use it of themselves, but designate themselves by *μαθηταί, ἀδελφοί*, believers, etc. ; and seeing that, in the two other passages where *Χριστιανοί* occurs, this appellation distinctly appears as extrinsic to the church, Acts xxvi. 28 ; 1 Pet. iv. 16. But it certainly did *not* proceed *from the Jews*, because *Χριστός* was known to them as the interpretation of *מָשִׁיחַ*, and they would not therefore have transferred so sacred a name to the hated apostates. Hence the origin of the name must be derived *from the Gentiles* in Antioch.¹ By these the name of the Head of the new religious society, "Christ," was not regarded as an official name, which it already was among the Christians themselves ever more and more becoming; and hence they formed according to the wonted mode the *party-name*: *Christiani* (Tac. *Ann.* xv. 44: "auctor nominis ejus Christus Tiberio imperitante per procuratorem Pontium Pilatum supplicio affectus erat"). At *Antioch*, the seat of the mother-church of Gentile Christianity, this took place *at that time* (for this follows from the reading *ἐγέν. δὲ αὐτοῖς*), because in that year the joint labours of Paul and Barnabas occasioned so considerable an enlargement of the church, and therewith naturally its increase in social and public consideration. And it was at Antioch that this name was borne *first*, earlier than anywhere else (*πρῶτον*, or, according to B *8*, *πρώτως*, Lobeck, *ad Phryn.* p. 311 f.), because here the Christians, in consequence of the predominant Gentile-Christian element, asserted themselves for the first time not as a sect of Judaism, but as an independent community. There is nothing to support the view that the name was at first a *title of ridicule* (de Wette, Baumgarten, after Wetstein and older interpreters). The conjecture of Baur, that the origin of the name was referred to Antioch, because that was the first Gentile city in which there were Christians (Zeller also mistrusts the account before us), cannot be justified by the Latin form of the word (see Wetstein, *ad Matth.* xxii. 17).

Vv. 27, 28. *Κατῆλθον*] whether of their own impulse, or as sent by the church in Jerusalem, or as refugees from Jerusalem

¹ Ewald, p. 441 f., conjectures that it proceeded from the Roman authorities.

(Ewald), is not evident. — *προφήται*] *inspired teachers, who delivered their discourses, not, indeed, in the ecstatic state, yet in exalted language, on the basis of an ἀποκάλυψις received.* Their working was entirely analogous to that of the O. T. prophets. Revelation, incitement, and inspiration on the part of God gave them their qualification; the unveiling of what was hidden in respect of the divine counsel for the exercise of a psychological and moral influence on given circumstances, but always in reference to Christ and His work, was the tenor of what these interpreters of God spoke. The prediction of what was future was, as with the old, so also with the new prophets, no permanent characteristic feature; but naturally and necessarily the divinely-illuminated glance ranged very often into the future development of the divine counsel and kingdom, and saw what was to come. In respect to the degree of the inspired seizure, the *προφήται* are related to the *γλώσσαις λαλοῦντες* (see on x. 46) in such a way that the intellectual consciousness was not thrown into the background with the former as with the latter, and so the mental excitement was not raised to the extent of its becoming ecstatic, nor did their speaking stand in need of interpretation. Comp. on 1 Cor. xii. 10. — *ἀναστάς*] he came forward in the church-assembly. — *Ἀγαβος*] Whether the name (comp. Ezra ii. 46) is to be derived from *נֶזֶב*, a locust (with Drusius), or from *נָעַם*, to love (with Grotius, Witsius, Drusius, Wolf), remains undecided. The same prophet as in xxi. 10. — *διὰ τοῦ πνεύματος*] This characterizes the announcement (*ἐσήμανε*) of the famine as something imparted to the prophet by the Holy Spirit; hence Eichhorn's opinion (comp. Heinrichs), that the famine was already present in its beginnings, does great violence to the representation of the text, which, moreover, by *ὅστις...* *Κλαυδίου* states the fulfilment as having occurred afterwards, and consequently makes the event to appear at that time still as future, which also *μέλλειν ἔσεσθαι* definitely affirms. — *λιμὸν... οἰκουμένην*] that a great famine was appointed (by God) to set in over the whole inhabited earth. Thus generally is *τὴν οἰκουμ.* to be understood in the original sense of the prophet, who sees no local limits drawn for the famine beheld in

prophetic vision, and therefore represents it not as a partial, but as an unrestricted one. Just because the utterance is a prediction, according to its genuine prophetic character, there is no ground for giving to the general and usual meaning of *τὴν οἰκουμ.*—which is, moreover, designedly brought into relief by *ὅλην*—any geographical limitation at all (to the land of Judaea or the Roman empire; see on Luke ii. 1). This very *unlimited* character of the vision, on the one hand, warranted the *hyperbolic* form of the expression, as given by Agabus, while yet, on the other hand, the famine extending itself far and wide, but yet *limited*, which afterwards historically occurred, might be regarded as the event corresponding to the entirely general prophetic vision, and be described by Luke as its fulfilment. *History* pointed out the limits, *within* which what was seen and predicted *without limitation* found its fulfilment, inasmuch, namely, as this famine, which set in in the fourth year of the reign of Claudius (A.D. 44), extended only to Judaea and the neighbouring countries, and particularly fell on Jerusalem itself, which was supported by the Syrian queen Helena of Adiabene with corn and figs. See Joseph. *Antt.* xx. 2. 6, xx. 5. 2; Eus. *H. E.* ii. 11. The view which includes as part of the fulfilment a yet later famine (Baumgarten), which occurred in the eleventh year of Claudius, especially at Rome (Suet. *Claud.* 18; Tacit. *Ann.* xii. 43), offends against the words (*λίμὸν . . . ἥτις*) as well as against the connection of the history (vv. 29, 30). It is altogether inadmissible to bring in here the different famines, which successively occurred under Claudius in different parts of the empire (Ewald), since, by the famine here meant, according to vv. 29, 30, *Judaea* was affected, and the others were not *synchronous* with this. Lastly, very arbitrary is the assertion of Baumgarten, that the famine was predicted as a *sign and herald of the Parousia*, and that the fulfilment under Claudius was therefore merely a preliminary one, which pointed to a future and final fulfilment.—On *λίμός* as *feminine* (Doric), as in Luke xv. 14, see on Luke iv. 26, and Bornemann on our passage.

Vv. 29, 30. That, as Neander conjectures and Baumgarten assumes, the Christians of Antioch had *already* sent their

money-contributions to Judaea *before the commencement of the famine*, is incorrect, because it was not through the entirely general expression of Agabus, but only through the result (ὅστις καὶ ἐγένετο ἐπὶ Κλαυδ.), that they could learn the definite time for sending, and also be directed to the local destination of their benevolence; hence ver. 29 attaches itself, with strict historical definiteness, to the directly preceding ὅστις . . . Κλαυδίου. Comp. Wieseler, p. 149. The benevolent activity on behalf of Judaea, which Paul at a later period unweariedly and successfully strove to promote, is to be explained from the dutiful affection toward the mother-land of Christianity, with its sacred metropolis, to which the Gentile church felt itself laid under such deep obligations in spiritual matters, Rom. xv. 27.—The *construction* of ver. 29 depends on attraction, in such a way, namely, that τῶν δὲ μαθητῶν is attracted by the parenthesis καθὼς ἡὑπορεῖτό τις (*according as every one was able*, see Kypke, II. p. 56; comp. also 1 Cor. xvi. 2), and accordingly the sentence as resolved is: οἱ δὲ μαθηταὶ, καθὼς ἡὑπορεῖτό τις αὐτῶν, ὥρισαν. The subsequent ἕκαστος αὐτῶν is a more precise definition of the subject of ὥρισαν, appended by way of apposition. Comp. ii. 3. — πέμψαι] *sc. τι*.—The Christian *presbyters*, here for the first time mentioned in the N. T., instituted after the manner of the synagogue (ἱερεῖς),¹ were the appointed overseers and guides of the individual churches, in which the pastoral service of teaching, xx. 28, also devolved on them (see on Eph. iv. 11; Huther on 1 Tim. iii. 2).

¹ We have no account of the *institution* of this office. It probably shaped itself after the analogy of the government of the synagogue, soon after the first dispersion of the church (viii. 1), the apostles themselves having in the first instance presided alone over the church in Jerusalem; while, on the other hand, in conformity with the pressing necessity which primarily emerged, the office of almoner was there formed, even before there were special presbyters. But certainly the presbyters were, as elsewhere (xiv. 23), so also in Jerusalem (xv. 22, xxi. 18), chosen by the church, and apostolically installed. Comp. Thiersch, p. 78, who, however, arbitrarily conjectures that the coming over of the priests, vi. 7, had given occasion to the origin of the office.—We may add that the presbyters do not here appear as *almoners* (in opposition to Lange, *apost. Zeitalt.* II. p. 146), but the moneys are consigned to them as *the presiding authority of the church*. “Omnia enim rite et ordine administrari oportuit,” Beza. Comp. besides, on vi. 3, the subjoined remark.

They are throughout the N. T. identical with the ἐπισκοποί, who do not come into prominence as possessors of the *chief* superintendence with a *subordination* of the presbyters till the sub-apostolic age—in the first instance, and already very distinctly, in the Ignatian epistles. That identity, although the assumption of it is anathematized by the Council of Trent, is clear from Acts xx. 17 (comp. ver. 28; Tit. i. 5, 7; 1 Pet. v. 1 f.; Phil. i. 1). See Gabler, *de episcopis primae eccl.*, Jen. 1805; Münter in the *Stud. u. Krit.* 1833, p. 769 ff.; Rothe, *Anfänge d. chr. K.* I. p. 173 ff.; Ritschl, *altkath. K.* p. 399 ff.; Jacobson in Herzog's *Encykl.* II. p. 241 ff. Shifts are resorted to by the Catholics, such as Döllinger, *Christenth. u. K.* p. 303, and Sepp, p. 353 f.—The moneys were to be given over to the *presbyters*, in order to be distributed by them among the different overseers of the poor for due application.—According to Gal. ii. 1, Paul cannot have come *with them as far as Jerusalem*; ¹ see on Gal. ii. 1. In the view of Zeller, that circumstance renders it probable that our whole narrative lacks a historical character—which is a very hasty conclusion.

¹ Ewald's hypothesis also—that Paul had, when present in Jerusalem, conducted himself as quietly as possible, and had not transacted anything important for doctrine with the apostles, of whom Peter, according to xii. 17, had been absent—is insufficient to explain the silence in Gal. ii. concerning this journey. The whole argument in Gal. ii. is weak, if Paul, *having been* at Jerusalem, *was silent* to the Galatians about this journey. For the very *non-mention* of it must have exposed the journey, however otherwise little liable to objection, to the suspicions of opponents. This applies also against Hofmann, *N. T.* I. p. 121; and Trip, *Paulus nach d. Apostelgesch.*, p. 72 f. The latter, however, ultimately accedes to my view. On the other hand, Paul had no need at all to write of the journey at Acts xviii. 22 to the Galatians (in opposition to Wieseler), because, *after he had narrated to them his coming to an understanding with the apostle*, there was no object at all in referring in this Epistle to *further and later* journeys to Jerusalem.

CHAPTER XII.

VER. 3. *ai*] is wanting in Elz., but rightly adopted, in accordance with considerable attestation, by Griesb. Lachm. Tisch., because it was easily passed over as wholly superfluous. — Ver. 5. *ἐκτενής*] Lachm. reads *ἐκτενῶς*, after A? B s; comp. D, *ἐν ἐκτενείῳ*. Several vss. also express the adverb, which, however, easily suggested itself as definition to *γίνομαι*. — *ὑπέρ*] Lachm. Tisch. Born. read *περί*, which Griesb. has also approved, after A B D s, min. But *περί* is the more usual preposition with *προσεύχεσθαι* (comp. also viii. 15) in the N. T. — Ver. 8. *ζῶσαι*] So Lachm. Tisch. Born. But Elz. Scholz have *περιζῶσαι*, against A B D s, min. A more precise explanatory definition. — Ver. 9. *αὐτῶν*] after *ἡκολ.* is, with Lachm. Tisch. Born., to be deleted, according to decisive evidence. A supplementary addition occasioned by *μοι*, ver. 8. — Ver. 13. *αὐτοῦ*] Elz. has *τοῦ Πέτροῦ*, against decisive evidence. — Ver. 20. After *ἦν δέ*, Elz. has *ὁ Ἡρώδης*, against preponderant authority. The subject unnecessarily written on the margin, which was occasioned by a special section (the death of Herod) beginning at ver. 20. — Ver. 23. *δόξαν*] Elz. Tisch. have *τὴν δόξαν*. The article is wanting in D E G H, min. Chrys. Theophyl. Oec., but is to be restored (comp. Rev. xix. 7), seeing that the expression *without* the article was most familiar to transcribers; see Luke xvii. 18; John ix. 24; Rom. iv. 20; Rev. iv. 9, xi. 13, xiv. 7. — Ver. 25. After *συμπαράλ.* Lachm. and Born. have deleted *καί*, following A B D* s, min. and some vss. But how readily may the omission of this *καί* be explained by its complete superfluousness! whereas there is no obvious occasion for its being added.

Vv. 1, 2. *Κατ' ἐκείνον δὲ τὸν καιρὸν*] *but at that juncture* (Winer, p. 374 [E. T. 500]), points, as in xix. 23 (comp. 2 Macc. iii. 5; 1 Macc. xi. 14), to what is narrated immediately before; consequently: when Barnabas and Saul were sent to Jerusalem (xi. 30). From ver. 25 it is evident that Luke has conceived this statement of time in such a way, that

what is related in vv. 1–24 is contemporaneous with the despatch of Barnabas and Saul to Judaea and with their stay there, and is accordingly to be placed between their departure from Antioch and their return from Jerusalem (Schrader, Hug, Schott), and not so early as in the time of the one year's residence at Antioch, xi. 25. (Wieseler, p. 152; Stölting, *Beitr. z. Exeg. d. Paul. Br.* p. 184 f.; comp. also Anger, *de tempor. rat.* p. 47 f.) — *Ἡρώδης*] Agrippa I., grandson of Herod the Great, son of Aristobulus and Berenice, nephew of Herod Antipas, possessed, along with the royal title (Joseph. *Antt.* xviii. 6. 10), the whole of Palestine, as his grandfather had possessed it; Claudius having added Judaea and Samaria (Joseph. *Antt.* xix. 5. 1, xix. 6. 1; *Bell.* ii. 11. 5) to his dominion already preserved and augmented by Caligula (Joseph. *Antt.* xviii. 7. 2; *Bell.* ii. 9. 6). See Wieseler, p. 129 f.; Gerlach in the *Luther. Zeitschr.* 1869, p. 55 ff. A crafty, frivolous, and extravagant prince, who, although better than his grandfather, is praised far beyond his due by Josephus. — *ἐπέβαλεν τὰς χεῖρας* is not, with Heinrichs, Kuinoel, and others, to be interpreted: *coepit, conatus est* = *ἐπεχείρησε* (Luke i. 1; Acts ix. 29), because for this there is no linguistic precedent at all (even in the LXX. Deut. xii. 7, xv. 10, the real and active application of the hand is meant, and not the general notion *suscipere*); but according to the constant usage (iv. 3, v. 18, xxi. 27; Matt. xxvi. 50; Mark xiv. 46; Luke xx. 19, xxi. 12; John vii. 30; Gen. xxii. 12; comp. Lucian, *Tim.* 4, also in Arrian., Polybius, etc.), and according to the context (*προσέθετο συλλαβεῖν*, ver. 3), it is to be interpreted of *hostile laying hands on*. Herod laid hands on, he caught at (*i.e.* he caused to be forcibly seized), *in order to maltreat some of the members of the church* (on *οἱ ἀπό*, used to designate membership of a corporation, see Lobeck, *ad Phryn.* p. 164; Schaef. *Melet.* p. 26 ff.). Elsewhere the personal dative (Ar. *Lys.* 440; Acts iv. 3; Mark xiv. 46; Tischendorf, *Esth.* vi. 2) or *ἐπὶ τινα* (Gen. xxii. 12; 2 Sam. xviii. 12, and always in the N. T., except Acts iv. 3 and Mark xiv. 46) is joined with *ἐπιβαλλεῖν τὰς χεῖρας*, instead of the definition of the object aimed at by the infinitive. — On the apostolic work and fate

of the *elder James*, who now drank out the cup of Matt. xx. 23, nothing certain is otherwise known. *Apocryphal* accounts may be seen in Abdiae *Histor. apost.* in Fabric. *Cod. Apocr.* p. 516 ff., and concerning his death, p. 528 ff. The late tradition of his preaching in Spain, and of his death in Compostella, is given up even on the part of the Catholics. See Sepp, p. 75.¹ — τ. ἀδελφ. Ἰωάννου] John was still alive when Luke wrote, and in high respect. — μαχαίρα] probably, as formerly in the case of John the Baptist, by *beheading* ("Cervicem spiculatori porrexit," Abdias, *l.c.* p. 531), which even among the Jews was not uncommon and very ignominious; see Lightfoot, p. 91. — The *time* of the execution was shortly before Easter week (A.D. 44), which follows from ver. 3; and the *place* was probably Jerusalem.² It remains, however, matter of surprise that Luke relates the martyrdom of an apostle with so few words, and without any specification of the more immediate occasion or more special circumstances attending it (ἀπλῶς καὶ ὡς ἔτυχεν Herod had killed him, says Chrysostom). A want of more definite information, which he could at all events have easily obtained, is certainly not to be assumed. Further, we must not in fanciful arbitrariness import the thought, that by "the entirely mute (?) suffering of death," as well as "in this absolute quietness and apparent insignificance," in which the first death of an apostle is here presented, there is indicated "a reserved glory" (Baumgarten), by which, in fact, moreover, some sort of more precise statement would not be excluded. Nor yet is the summary brevity of itself warranted as a mere *introduction*, by which Luke desired to pass to the following history derived from a special document concerning Peter (Bleek); the event was too important for that. On the contrary, there must have prevailed some sort of conscious consideration involved in the literary plan of Luke,—probably this, that he had it in view to com-

¹ Who, however, comes at least to the rescue of *the bones* of the apostle for Compostella!

² For Agrippa was accustomed to reside in Jerusalem (Joseph. *Antt.* xix. 7. 3); all the more, therefore, he must have been present, or have come thither from Caesarea, shortly before the feast (ver. 19).

pose a third historical book (see the Introduction), in which he would give the history of the other apostles besides Peter and Paul, and therefore, for the present, he mentions the death of James only quite briefly, and for the sake of its connection with the following history of Peter. The reason adduced by Lekebusch, p. 219 : that Luke wished to remain faithful to his plan of giving a history of the development of the church, does not suffice, for at any rate the first death of an apostle was in itself, and by its impression on believers and unbelievers, too important an element in the history of that development not to merit a more detailed representation in connection with it. — Clem. Al. in *Euseb.* ii. 9 has a beautiful tradition, how the accuser of James, converted by the testimony and courage of the apostle, was beheaded along with him.

Vv. 3, 4. *Herod*, himself a Jew (in opposition to Harduin), born in Judaism (Deyling, *Obs.* II. p. 263 ; Wolf, *Cur.*), although of Gentile leanings, a Roman favourite brought up at the court of Tiberius, cultivated out of policy Jewish popular favour, and sought zealously to defend the Jewish religion for this purpose. Joseph. *Antt.* xix. 7. 3. — προσέθετο συλλαβ.] a Hebraism : *he further seized*. Comp. on Luke xix. 11, xx. 12. — τέσσαρσι τετραδίοις] *four bands of four* (τετράδιον, a number of four, Philo, II. p. 533, just as τετράς in Aristotle and others), *quatuor quaternionibus*, i.e. *four detachments of the watch, each of which consisted of four men*, so that one such τετράδιον was in turn on guard for each of the four watches of the night. On this Roman regulation, see Veget. *R. M.* iii. 8 ; Censorinus, *de die nat.* 23 ; Wetstein *in loc.* — μετὰ τὸ πάσχα] not to desecrate the feast, in consideration of Jewish orthodox observance of the law. For he might have evaded the Jewish rule, “non judicant die festo” (*Moed Katon* v. 2), at least for the days following the first day of the feast (see Bleek, *Beitr.* p. 139 ff.), by treating the matter as peculiarly pressing and important. Wieseler (*Synops.* p. 364 ff., *Chronol. d. ap. Zeitalt.* p. 215 ff.) has incorrectly assumed the 15th Nisan as the day appointed for the execution, and the 14th Nisan as the day of the arrest. Against this it may be decisively urged, that by μετὰ τὸ πάσχα must be meant the

entire Paschal feast (not the 14th Nisan), because it corresponds to the preceding αἱ ἡμέραι τῶν ἁζύμ. (comp. Luke xxii. 1). — ἀναγὰγ. αὐτ. τῷ λαῷ] that is, to present him to the people on the elevated place where the tribunal stood (John xix. 13), in order there publicly to pronounce upon him the sentence of death.

Vv. 5, 6. *But there was earnest prayer made by the church to God for him.* On ἐκτενής, peculiar to the later Greek (1 Pet. iv. 5; Luke xxii. 44), see Lobeck, *ad Phryn.* p. 311. — προάγειν] *to bring publicly forward.* See on ver. 4. — τῇ νυκτὶ ἐκείνῃ] *on that night*; when, namely, Herod had already resolved on the bringing forward, which was to be accomplished on the day immediately following. — According to the Roman method of strict military custody, Peter was bound by chain to his guard. Comp. Joseph. *Antt.* xviii. 6. 7; Plin. *ep.* x. 65; Senec. *ep.* 5, *al.* This binding, however, not by one chain to one soldier, but by *two* chains, and so with *each* hand attached to a soldier, was an *aggravation*, which may be explained from the fact that the execution was already determined. See, generally, Wieseler, pp. 381, 395. Two soldiers of the τετράδιον on guard were *in the prison*, fastened to Peter asleep (κοιμῶμ.), and, indeed, sleeping profoundly (see ver. 7) in the peace of the righteous (Ps. iii. 6); and two as guards (φύλακες) were stationed outside at some distance from each other, forming the πρώτην φυλακὴν καὶ δευτέραν (ver. 10).

Vv. 7-11. The narrative of this deliverance falls to be judged of in the same way as the similar event recorded in v. 19, 20. From the mixture of what is legendary with pure history, which marks Luke's report of the occurrence, the purely historical state of the miraculous fact in its individual details cannot be surely ascertained, and, in particular, whether the angelic appearance, which suddenly took place (ἐπέστη, see on Luke ii. 9), is to be referred to the *internal* vision of the apostle,—a view to which ver. 9 may give a certain support.¹

¹ Lange, *apostol. Zeitalt.* II. p. 150, supposes that the help had befallen the apostle in the condition of "second consciousness, in an extraordinary healthy disengagement of the higher life" [*Geniusleben*], and that the angel was a "reflected image of the glorified Christ:" that the latter Himself, in an angelic form,

But as the narrative lies before us, every attempt to constitute it a *natural* occurrence must be excluded. See Storr, *Opusc.* III. p. 183 ff. This holds good not only of the odd view of Hezel, that a flash of lightning had undone the chains, but also of the opinion of Eichhorn and Heinrichs, "that the jailor himself, or others with his knowledge, had effected the deliverance, without Peter himself being aware of the exact circumstances;" as also, in fine, of the hypothesis of Baur, that the king himself had let the apostle free, because he had become convinced in the interval (? ver. 3) how little the execution of James had met with popular approval. According to Ewald,¹ Peter was delivered in such a surprising manner, that his first word after his arrival among his friends was, that he thought he was rescued by an angel of God; and our narrative is an amplified presentation of this thought. — Ver. 7. *φῶς*] whether emanating from the angel (Matt. xxviii. 3), or as a separate phenomenon, cannot be determined. — *οἶκημα*] generally denoting single apartments of the house (Valck. *ad Ammon.* iii. 4; Dorvill. *ad Charit.* p. 587), is, in the special sense: *place of custody of prisoners*, i.e. *prison*, a more delicate designation for the *δεσμωτήριον*, frequent particularly among Attic writers. *Dem.* 789, 2. 890, 13. 1284, 2; *Thuc.* iv. 47. 2, 48. 1; Kypke, II. p. 57. Comp. Valck. *ad Herod.* vii. 119. — *And the chains fell from his hands*, round which, namely, they were entwined. — Ver. 9. He was so overpowered by the wonderful course of his deliverance and confused in his consciousness, that what had been done by the angel was not apprehended by him as something actual (*ἀληθές*), as a real fact, but that he fancied himself to have seen a vision (comp. xvi. 9). — Ver. 10. *τὴν φέρουσιν εἰς τὴν πόλιν*] Nothing can be determined from this as to the situation of the prison (Fessel holds that it was situated in the court of Herod's castle; Walch

came within the sphere of Peter's vision; that Christ Himself thus undertook the responsibility; and that the action of the apostle transcended the condition of responsible consciousness. There is nothing of all this in the passage. And Christ in an *angelic form* is without analogy in the N. T.; is, indeed, at variance with the N. T. conception of the *δοξα* of the glorified Lord.

¹ Who (p. 202) regards our narrative as more historical than the similar narratives in chap. v. and xvi.

and Kuinoel, that Peter was imprisoned in a tower of the inner wall of the city, and that the πύλη was the door of this tower). If the prison-house was *in the city*, which is to be assumed from καὶ ἐξελθόντες κ.τ.λ., its iron gate still in fact led from the house εἰς τὴν πόλιν. — Examples of αὐτόματος, used not only of persons, but of things, may be seen in Wetstein *in loc.*, and on Mark iv. 28. Comp. Hom. *Il.* v. 749; Eur. *Bacch.* 447: αὐτόματα δεσμὰ διελύθη. Apollon. Rhod. iv. 41: αὐτόματοι θυρέων ὑπόειξαν ὀχῆες. Ovid. *Met.* iii. 699. — ῥύμην μίαν] not several. — Ver. 11. γενόμενος ἐν ἑαυτῷ] *when he had become* (present) *in himself*, i.e. had come to himself (Luke xv. 17; Xen. *Anab.* i. 5. 17; Soph. *Phil.* 938), “cum animo ex stupore ob rem inopinatam iterum collecto satis sibi conscius esset.” Kypke, comp. Wetstein and Dorville, *ad Charit.* p. 81; Herm. *ad Vig.* p. 749. — καὶ πάσης τῆς προσδοκ. τοῦ λαοῦ τ. Ἰουδ.] For he had now ceased to be the person, in whose execution the people were to see their whole expectation hostile to Christianity gratified.

Ver. 12. Συνιδῶν] *after he had perceived it*, namely, what the state of the case as to his deliverance had been, ver. 11. Comp. xiv. 6; Plut. *Them.* 7: συνιδῶν τὸν κίνδυνον, Xen. *Anab.* i. 5. 9; Plat. *Dem.* p. 381 E, *Dem.* 17. 7. 1351, 6; Polyb. i. 4. 6, iii. 6. 9, vi. 4. 12; 1 Macc. iv. 21; 2 Macc. ii. 24, iv. 4, v. 17, viii. 8; and see Wetstein. It may also mean, *after he had weighed it* (Vulg. *considerans*), namely, either generally the *position of the matter* (Beza), or *quid agendum esset* (Bengel, comp. Erasmus). Comp. *Dem.* 1122, 16; Arist. *Rhet.* i. 2; Lucian. *Jup. trag.* 42. The above view is simpler, and in keeping with xiv. 6. Linguistically inappropriate are the renderings: *sibi conscius* (Kuinoel); and: “after that he had *set himself right* in some measure as to the place where he found himself” (Olshausen; comp. Chrysostom, λογισάμενος ὅπου ἐστίν, also Grotius and others). — There is nothing opposed to the common hypothesis, that this *John Mark* is identical with the second evangelist. Comp. ver. 25, xiii. 5.

Vv. 13, 14. Τὴν θύραν τοῦ πυλῶνος] *the wicket of the gate* (x. 17). On κρούειν or κόπτειν, used of the knocking of those

desiring admission, see Lobeck, *ad Phryn.* p. 177 f.; comp. Becker, *Charikl.* I. p. 130. — παιδίσκη] who, amidst the impending dangers (comp. John xx. 19), had to attend to the duties of a watchful doorkeeper; she was herself a Christian. — ὑπακούσαι] For examples of this expression used of doorkeepers, who, upon the call of those outside, *listen (auscultant) who is there*, see Kypke, II. p. 60, and Valckenaer, p. 489 f. — τὴν φωνὴν τοῦ Π.] *the voice of Peter* (calling before the door). — ἀπὸ τῆς χαρᾶς] *prompted by the joy* (which she now experienced; comp. Luke xxiv. 41), she did not open the door at once, but ran immediately in to tell the news to those assembled. — ἀπήγγ. ἐστάναι κ.τ.λ.] εἰσαγγέλλειν is the more classical term for the *announcement* of a doorkeeper. See Sturz, *Lex. Xen.* II. p. 74.

Vv. 15, 16. Μᾶλῃ] *Thou art mad!* An expression of extreme surprise at one who utters what is absurd or otherwise incredible. Comp. xxvi. 24; Hom. *Od.* xviii. 406. The hearer also of something incredible *himself* exclaims: μαίνομαι! Jacobs, *ad Anthol.* IX. p. 440. — διῶσχυρίζ.] as in Luke xxii. 59, and often in Greek writers: *she maintained firmly and strongly*. — ὁ ἄγγελος αὐτοῦ ἐστίν] Even according to the Jewish conception (see Lightfoot *ad loc.*), the explanation suggested itself, that Peter's guardian angel had taken the form and voice of his *protégé* and was before the door. But the idea, originating after the exile, of individual guardian angels (see on Matt. xviii. 10), is adopted by Jesus Himself (Matt. xviii. 10), and is essentially connected with the idea of the Messianic kingdom (Heb. i. 14). Olshausen rationalizes this conception in an unbiblical manner, to this effect: "that in it is meant to be expressed the thought, that there lives in the world of spirit the archetype of every individual to be realized in the course of his development, and that the higher consciousness which dwells in man here below stands in living connection with the kindred phenomena of the spirit-world." Cameron, Hammond, and others explain: "a messenger sent by him from the prison." It is decisive against this interpretation, that those assembled could just as little light on the idea of the imprisoned Peter's having sent a messenger,

as the maid could have confounded the voice of the messenger with the well-known voice of Peter, for it must be presumed from διῷσχυρίζετο οὕτως ἔχειν that she told the more special reasons for her certainty that Peter was there.—Ver. 16. ἀνοίξαντες] consequently the persons assembled themselves, who had now come out of their room.

Ver. 17. Κατασείειν τῇ χειρὶ] *to make a shaking motion with the hand* generally, and in particular, as here (comp. xiii. 16, xix. 33, xxi. 40), to indicate that there is a wish to bring forward something, for which one bespeaks the silence and attention of those present. See Polyb. i. 78. 3; Heliod. x. 7; Krebs and Wetstein *in loc.* The infinitive σιγᾶν, as also often with νέειν and the like, by which a *desire* is made known. Comp. Joseph. *Antt.* xvii. 10. 2.—The three clauses of the whole verse describe vividly the haste with which Peter hurried the proceedings, in order to *betake himself* as soon as possible *into safe concealment*. Baumgarten invents as a reason: because he saw *that the bond between Jerusalem and the apostles must be dissolved*. As if it would have required for that purpose such haste, even in the same night! His regard to personal safety does not cast on him the appearance of cowardly anxiety; but by the opposite course *he would have tempted God*. How often did Paul and Jesus Himself withdraw from their enemies into concealment!—καὶ τοῖς ἀδελφ.] who were not along with them in the assembly.—εἰς ἕτερον τόπον] is wholly indefinite. Even whether a place in or out of Palestine (Ewald, p. 607) is meant, must remain undetermined. Luke, probably, did not himself know the immediate place of abode, which Peter chose after his departure. To fix without reason on *Caesarea*, or, on account of Gal. ii. 11, with Heinrichs, Kuinoel, and others, on *Antioch* (but see on ver. 25), or indeed, after Eusebius, Jerome, and many Catholics,¹ on *Rome* (so also Thiersch, *K. im apost. Zeit.* p. 96 ff., comp. Ewald),

¹ Even in the present day the reference to *Rome* is, on the part of the Catholics (see Gams, *d. Jahr. d. Märtyrertodes der Ap. Petr. u. Paul.*, Regensb. 1867), very welcome, because a *terminus a quo* is thereby thought to be gained for the duration, lasting about twenty-five years, of the episcopal functions of Peter at Rome. Gams, indeed, places this Roman journey of Peter as early as 41, and his martyrdom in the year 65.

is all the more arbitrary, as from the words it is not even distinctly apparent that the ἕτερος τόπος is to be placed *outside of Jerusalem* (although this is probable in itself); for the common explanation of ἐξελθών, *relicta urbe*, is entirely at variance with the context (ver. 16), which requires the meaning, *relicta domo* (into which he was admitted). — The *James* mentioned in this passage is not the son of Alphaeus,—a traditional opinion, which has for its dogmatic presupposition the perpetual virginity of Mary (see Hengstenberg on John ii. 12; Th. Schott, *d. zweite Br. Petr. und d. Br. Judā*, p. 193 ff.), *but the real brother of the Lord*,¹ ἀδελφὸς κατὰ σάρκα τοῦ Χριστοῦ, *Constit. ap.* viii. 35.² It is the same also at xv. 13, xxi. 18. See on 1 Cor. ix. 4, 5; Gal. i. 19. Peter specially names *him*, because he was head of the church in Jerusalem. The fact that Peter does not name the *apostles* also, suggests the inference that none of the twelve was present in Jerusalem. The Clementines and Hegesippus make James the chief bishop of the whole church. See Ritschl, *altkathol. Kirche*, p. 415 ff. This amplification of the tradition as to his high position goes (in opposition to Thiersch) *beyond* the statements of the N. T. (Gal. ii. 12; 1 Cor. xv. 7; Acts xv., xxi. 18; Epistle of James).

Vv. 18, 19. *What had become of the* (vanished) *Peter* (Luke i. 66; John xxi. 21), whether *accordingly* (under these circum-

¹ Lange (*apost. Zeitalt.* I. p. 193 ff., and in Herzog's *Encykl.* VI. p. 407 ff.) has declared himself very decidedly on the opposite side of the question, and that primarily on the basis of the passages from Hegesippus in Eusebius ii. 23 and iv. 22; but erroneously. Credner, *Einl.* II. p. 574 f., has already strikingly exhibited the correct explanation of these passages, according to which Jesus and James appear certainly as brothers in the proper sense. Comp. Huther on *James*, *Introd.* p. 5 ff.; Bleek, *Einl.* p. 543 ff. *James the Just* is *identical* with this *brother of the Lord*; see, especially, Euseb. *H. E.* ii. 1, where the opinion of Clem. Al., that James the Just was the *son of Alphaeus*, is *rejected* by Eusebius (against Wieseler on *Gal.* p. 81 f.), although it was afterwards adopted by Jerome. See, generally, also Ewald, p. 221 ff. Böttger, *d. Zeug. des Joseph. von Joh. d. T.*, etc., 1863. Plitt in the *Zeitschr. f. Luth. Theol.* 1864, I. p. 28 ff.; Laurent, *neut. Stud.* p. 184 ff. — According to Mark vi. 3, James was probably the eldest of the four brethren of Jesus.

² The *Constit. ap.* throughout distinguish very definitely James of Alphaeus, as one of the twelve, from the brother of the Lord, whom they characterize as ἀπίσκοπος. See ii. 55. 2, vi. 12. 1, 5, 6, vi. 14. 1, viii. 4. 1, viii. 23 f., viii. 10. 2, viii. 35, viii. 46. 7, v. 8, vii. 46. 1.

stances, Klotz, *ad Devar.* p. 176, comp. Baeumlein, *Partik.* p. 34) the wonderful escape was capable of no explanation—this inquiry was the object of consternation (τάραχος) among the soldiers who belonged to the four τετραδία, ver. 4, because they feared the vengeance of the king in respect to those who had served on that night-watch. And Herod actually caused those who had been the φύλακες of the prison at the time of the escape, after previous inquiry (ἀνακρίνας, iv. 9; Luke xxiii. 14), to be led to execution (ἀπαχθῆναι, the formal word for this, see Wakefield, *Silv. crit.* II. p. 131; Kypke, II. p. 61; and from Philo: Loesner, p. 204). After the completion of the punishment, he went down from Judaea to his residency, where he took up his abode. — εἰς τὴν Καισάρ.] depends, as well as ἀπὸ τ. 'Ιουδ., on κατελθών. The definition of the place of the διέτριβεν (Vulg.: *ibi commoratus est*) was obvious of itself.

Ver. 20.¹ Θυμομαχεῖν] signifies to *fight violently*, which may be meant as well of actual war as of other kinds of enmity. See Schweighäuser, *Lex. Polyb.* p. 303; Kypke, II. p. 63 f.; Valcken. p. 493. Now, as an actual war of Herod against the Roman confederate cities of Tyre and Sidon is very improbable in itself, and is historically quite unknown; as, further, the Tyrians and Sidonians, for the sake of their special advantage (διὰ τὸ πρέφεισθαι . . . βασιλικῆς), might ask for peace, without a war having already broken out,—namely, for the *preservation* of the peace, a breach of which was to be apprehended from the exasperation of the king; the explanation is to be preferred (in opposition to Raphel and Wolf): *he was at vehement enmity* with the Tyrians, was vehemently indignant against them (Polyb. xxvii. 8. 4). The reason of this θυμομαχία is unknown, but it probably had reference to commercial interests. — ὁμοθυμαδόν] here also, *with one accord*, both in one and the same frame of mind and intention. See on i. 14. — πρὸς

¹ Chrysostom correctly remarks the internal relation of what follows: εὐθὺς ἡ δίκη κατέλαβεν αὐτόν, εἰ καὶ μὴ διὰ Πέτρον, ἀλλὰ διὰ τὴν αὐτοῦ μιγαληγορίαν. Comp. Euseb. ii. 10. There is much subjectively supplied by Baumgarten, who considers it as the aim of this section to *exhibit the character of the kingdom of the world* in this bloody persecution directed against the apostles.

αὐτόν] not precisely: *with him*, but *before him*, turned towards him (see on John i. 1). — Βλάστον] according to the original Greek name, perhaps a *Greek* or (see the inscription in Wetstein) a *Roman* in the service of Herod, his *praefectus cubiculo* (Sueton. *Domit.* 16), chamberlain, chief valet de chambre to the royal person¹ (ὁ ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως, comp. on ἐπί, viii. 27, and on κοιτών, Wetstein and Lobeck, *ad Phryn.* p. 252 f.). *How* they gained and disposed him in their favour (πείσαντες, see Nägelsb. on *Iliad*, p. 50 f.), possibly by bribery, is not mentioned. — διὰ τὸ τρέφεσθαι . . . βασιλικῆς] *sc.* χώρας. This refers partly to the important commercial gain which Tyre and Sidon derived from Palestine, where the people from of old purchased in large quantities timber, spices, and articles of luxury from the Phoenicians, to whom, in this respect, the harbour of Caesarea, improved by Herod, was very useful (Joseph. *Antt.* xv. 9. 6); and partly to the fact, that Phoenicia annually derived a portion of its grain from Palestine, 1 Kings v. 9, 11; Ezek. xxvii. 17; Joseph. *Antt.* xiv. 10. 6.

Ver. 21. Τακτῇ δὲ ἡμέρᾳ] According to Joseph. *Antt.* xix. 8. 2, comp. xviii. 6. 7, δευτέρᾳ δὲ τῶν θεωριῶν ἡμέρᾳ. According to Josephus, namely, he was celebrating just at that time games in honour of Claudius, at which, declared by flatterers to be a god, he became suddenly very ill, etc. — ἐνδυσάμ. ἐσθήτα βασιλ.] στολὴν ἐνδυσάμενος ἐξ ἀργυρίου πεποιημένην πᾶσαν, Joseph. *l.c.* — The βῆμα, the *platform* from which Agrippa spoke, would have to be conceived, in harmony with Josephus, as the throne-like box *in the theatre* (which, according to the custom of the Romans, was used for popular assemblies and public speeches, comp. xix. 29), which was destined for the king, if Luke—which, however, cannot be ascertained—has apprehended the whole occurrence as in connection with the festival recorded by Josephus. This festival

¹ Scarcely overseer of the royal treasure (Gerlach), as κοιτών is used in Dio Cass. lxi. 5. For the meaning *chamber*, i.e. not *treasure chamber*, but *sleeping room*, is the usual one, and lies at the root of the designations of *service*, κοιτωνάρχης (*chamberlain*) and κοιτανίτης (*valet de chambre*). Comp. Lobeck, *l.c.* In the LXX. and Apocr. also κοιτ. is *cubiculum*. See Schleusn. *Thes.*

itself is not defined more exactly by Josephus than as held ὑπὲρ τῆς σωτηρίας of the emperor. Hence different hypotheses concerning it, such as that of Anger: that it celebrated the return of Claudius from Britain; and that of Wieseler: that it was the Quinquennalia, which, however, was not celebrated until August; a date which, according to the context (ver. 25), is too late. — ἐδημηγόρει πρὸς αὐτούς] *he made a speech in public assembly of the people* (ver. 22) *to them*, namely, to the Tyrians and Sidonians, to whom (to whose representatives) he thus publicly before the people declared in a speech directed to them his decision on their request, his sentiments, etc. Only this simple view of πρὸς αὐτούς: *to them* (comp. Plat. Legg. vii. p. 817 C: δημηγ. πρὸς παῖδάς τε καὶ γυναῖκας καὶ τὸν πάντα ὄχλον), not: *in reference to them* (my first edition, and Baumgarten), as well as the reference to *the Tyrians and Sidonians*, not to *the people* (so Gerlach, p. 60, after Ranisch, *de Lucae et Josephi in morte Her. Agr. consensu*, Lips. 1745; and Fritzsche, *Conject.* p. 13 f.), is suggested by the context, and is to be retained. That, moreover, the speech was planned to obtain popularity, is very probable in itself from the character of Herod, as well as from ver. 22; and this may have occasioned the choice of the word δημηγορεῖν, which often denotes such a rhetorical exhibition; see Stallb. *ad Gorg.* p. 482 C, *ad Rep.* p. 350 E.

Ver. 22. Εὐθὺς δὲ οἱ κόλακες τὰς οὐδὲ ἐκείνῳ πρὸς ἀγαθοῦ ἄλλος ἄλλοθεν φωνὰς ἀνεβόων, θεὸν προσαγορεύοντες, εὐμενὴς τε εἶης, ἐπιλέγοντες, εἰ καὶ μέχρι νῦν ὡς ἄνθρωπον ἐφοβήθημεν, ἀλλὰ τὸν τεύθεν κρείττονά σε θνητῆς φύσεως ὁμολογοῦμεν! Joseph. *i.e.*, who, however, represents this shout of flattery (which certainly proceeded from the mouth, not of Jews, but of Gentiles) as occasioned by the silver garment of the king shining in the morning sun, and not by a speech on his part. "Vulgus tamen vacuum curis et sine falsi verique discrimine solitas adulationes edoctum, clamore et vocibus adstrepebat," Tacit. *Hist.* ii. 90. ὁ δῆμος, *the common people*, is found in the N. T. only in the Book of Acts; see xvii. 5, xix. 30, 33. Comp. on xix. 30.

Ver. 23. Ἐπάταξεν αὐτὸν ἄγγελος κυρίου] *an angel of the*

Lord smote him. The paroxysm of disease suddenly setting in as a punishment of God, is in accordance with O. T. precedents (comp. 2 Sam. xxiv. 17; 2 Kings xix. 35; Isa. xxxvii. 36), apprehended as the effect of a stroke (invisibly) befalling him from an angel. The fate of Nebuchadnezzar (Dan. iv. 26–30) does not accord with this view (in opposition to Baumgarten). Josephus, *l.c.*, relates that soon after that display of flattery, the king saw an owl sitting on a rope above his head, and he regarded this (according to a prophecy formerly received in Rome from a German) as a herald of death, whereupon severe abdominal pains immediately followed, under which he expired after five days (at the age of fifty-four years). That *Luke* has not adopted this fable,—instead of which Eichhorn puts merely a sudden *shivering*,—is a consequence of his Christian view, which gives instead from its own sphere and tradition the ἐπάταξεν . . . Θεῷ as an exhibition of the divine Nemesis; therefore Eusebius (*H. E.* ii. 10) ought not to have harmonized the accounts, and made out of the owl an angel of death. Bengel: “Adeo differt historia divina et humana.” See, besides, Heinichen, *Exc. II. ad Euseb.* III. p. 356 ff. — ἀνθ' ὧν] as a requital for the fact, that. See on Luke i. 20. — οὐκ ἔδωκε τὴν δόξαν τῷ Θεῷ] he refused God the honour due to Him, inasmuch as he received that tribute of honour for himself, instead of declining it and directing the flatterers to the honour which belongs to God (“nulli creaturae communicabilem,” Erasmus); Isa. xlviii. 11. Comp. Joseph. *l.c.*: οὐκ ἐπέπληξε τούτοις (the flatterers) ὁ βασιλεὺς, οὐδὲ τὴν κολακείαν ἀσεβοῦσαν ἀπετρέψατο. How entirely different the conduct of Peter, x. 26, and of Paul and Barnabas, xiv. 14 f! — γενόμενος σκωληκόβρ.] similarly with Antiochus Epiphanes, 2 Macc. ix. 5, 9.¹ This is not to be regarded as at variance with Josephus, who speaks generally only of pains in the bowels; but as a more precise statement, which is, indeed,

¹ Observe how much our simple narrative—*became eaten with worms*—is distinguished from the overlaid and extravagantly embellished description in 2 Macc. ix. 9 (see Grimm in *loc.*). But there is no reason, with Gerlach, to explain σκωληκόβρ. figuratively (like the German wurmstichig): worn and shattered by pain.

referred by Baur to a Christian *legend* originating from the fate of Epiphanes, which has taken the abdominal pains that befell Herod as if they were already the gnawing worm which torments the condemned (Mark ix. 44 f.; comp. Isa. xlv. 44)! Kühn (*ad Ael. V. H.* iv. 28), Elsner, Morus, and others, entirely against the words, have converted the *disease of worms* destroying the intestines (Bartholinus, *de morbis Bibl.* c. 23; Mead. *de morb. Bibl.* c. 15; and see the analogous cases in Wetstein) into the *disease of lice*, φθειρίασις, as if φθειρόβρωτος (Hesych. Mil. 40) were used!—The word σκωληκόβρ. is found in Theoph. c. pl. iii. 12. 8 (?), v. 9. 1. — ἐξέψυξεν] namely, after five days. Joseph. *l.c.* But did not Luke consider the γενόμ. σκωληκ. ἐξέψυχεν as *having taken place on the spot*? The whole brief, terse statement, the reference to a stroke of an angel, and the use of ἐξέψυξεν (comp. Acts v. 5, 10), render this highly probable.

Ver. 24. A contrast—full of significance in its simplicity—to the tragical end of the persecutor: *the divine doctrine grew* (in diffusion) *and gained in number* (of those professing it). Comp. vi. 7, xix. 20.

Ver. 25. Ὑπέστρεψαν] *they returned*, namely, to Antioch, xi. 27–30, xiii. 1. The statement in ver. 25 takes up again the thread of the narrative, which had been dropped for a time by the episode (vv. 1–24), and leads over to the continuation of the historical course of events in chap. xiii. The taking of ὑπέστρεψαν in the sense of the *pluperfect* (“jam ante Herodis obitum,” etc., Heinrichs, Kuinoel), rests on the erroneous assumption that the collection-journey of this passage coincides with Gal. ii. The course of events, according to the Book of Acts, is as follows:—While (κατ’ ἐκείνον τὸν καιρὸν, ver. 1) Barnabas and Saul are sent with the collection to *Judaea* (xi. 30), there occurs in *Jerusalem* the execution of James and the imprisonment and deliverance of Peter (vv. 2–18), and then (ver. 19), at *Caesarea*, the death of Herod (vv. 20–23). But Barnabas and Saul return *from Jerusalem* to Antioch (ver. 25). From this it follows that, according to the Acts, they visited first the other churches of *Judaea* and came to *Jerusalem last*; so that the episode,

vv. 1-23, is to be assigned to that time which Barnabas and Saul on their journey in Judaea spent with the different churches, *before they came to Jerusalem*, from which, as from the termination of their journey, they returned to Antioch. Perhaps what Barnabas had heard on his journey among the country-churches of Judaea as to the persecution of the Christians by Agrippa, and as to what befell James and Peter, induced him (in regard to Paul, see on xi. 30) not to resort to the capital, until he had heard of the departure and perhaps also of the death of the king. — συμπαλαβ. κ.τ.λ.] from Jerusalem; see ver. 12.

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